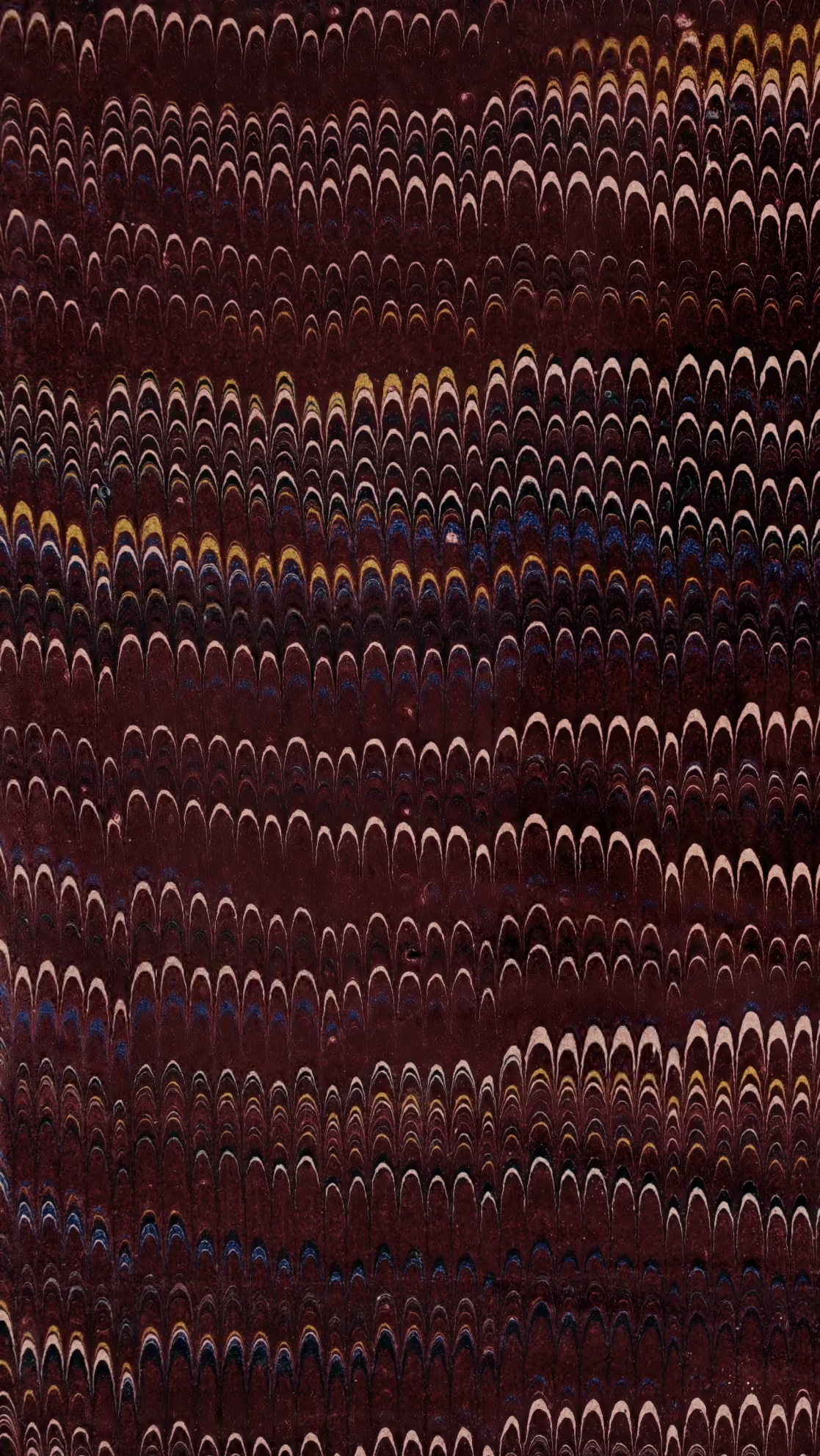
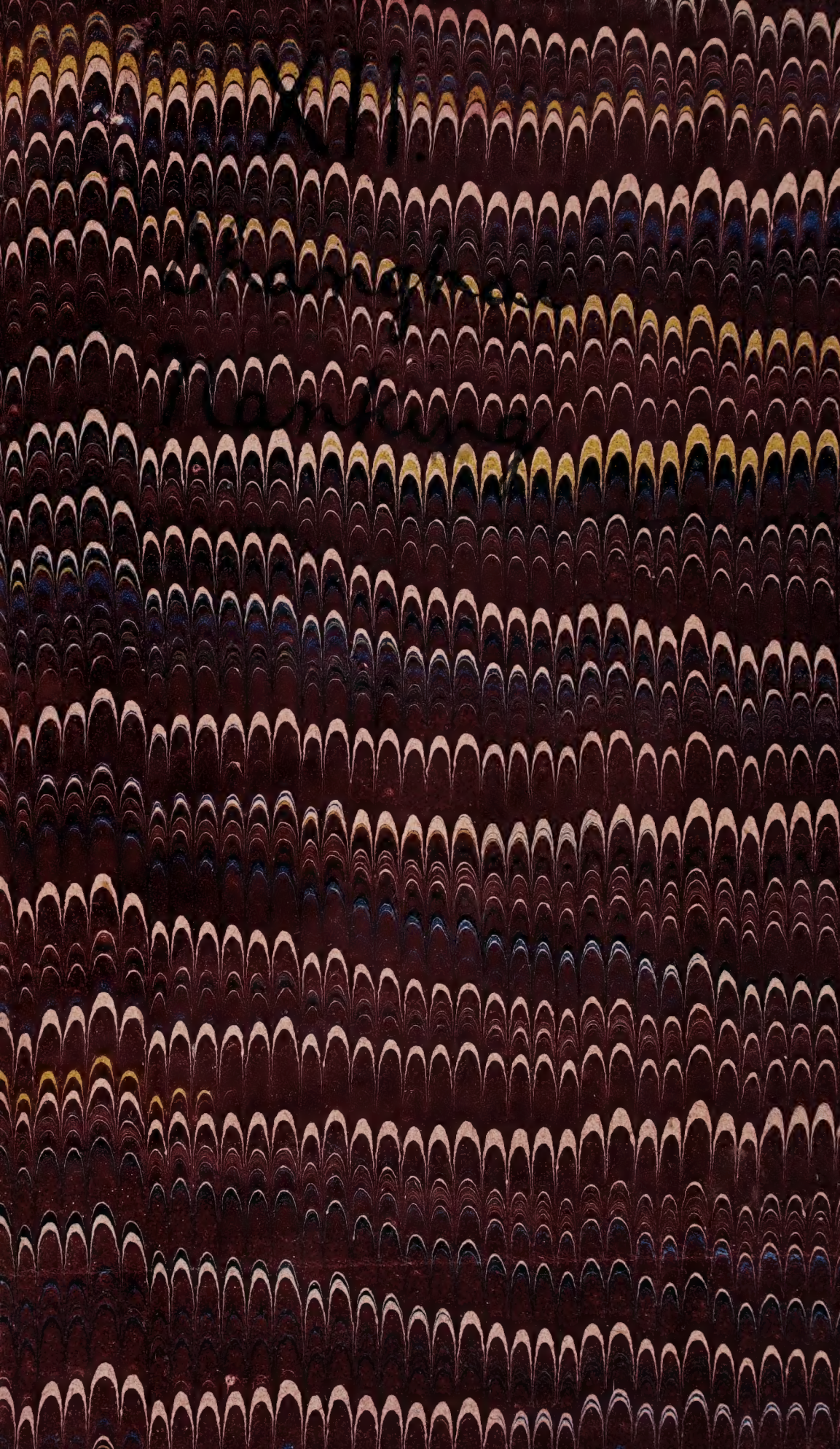


XII

Shanghai
Nanking





June 22. En route to Moupin for
S.S. Peking from Ningbo. One of the op-
ium told me he had been out here 27
years and knew less of China now
than when he came. Was the same
to him! The Capt. said he had been here
longer than that & had never learned
one word of Chinese. The former opium
said that F. B. intended to control the
Yangtze valley for open trade and now
had the West River too and in case
of trouble with France would for a
few days just sweep south - also
east from Bhamo and take the whole
of Szechuen & Kweichow China. Claimed
that $\frac{3}{4}$ of the trade of French China
was in British hands. Capt. says that
rice is being dropped here in Ningbo
for cotton growing which pays better,
& carrying was & was to the Thai
barracks. Gov. coal to Sg costs about
86 sh. a ton loaded in Ningbo.

goddard told me the Chinese were absorbing the Ningbo trade and there are all along the coast & in Shanghai too were displacing the Eur. firms.

In forward end of Saloon where I sit is French picture with Royal Arms at head, draped under it. On one side is the Royal Jack shield; on the other the St. Louis & stripes shield. There is not so much jealousy between us as unity and sympathy. I have heard only one crewman note of regret over the defeat of the Arb. treaty.

Some one of the Ningbo people told me of Berge's having told them of a case in their Prefecture where a man was to be tried and they were advised as they had to do to follow the extol. rules & procedure. He said it had sickened him - the ludicrousness, the sadness, the absurdity of the attempt.

Boulgrie Hist. of China W. H. Allen

June 23.

13 Waterloo Place, S.W., London.

Get Father's News of Mercur, Digest
 of Confucianism, Introd. to the Science
 of Chinese Religion, Prehistoric China ^{R.A.S.} 1890.
 China in the Light of History.

Education. China New & Old & Arch.
 Works.

June 23. Dr. Smith says that when he
 came to China in 1881 there were seven
 men, two in America, and one in each
 station. Farham, Heaman, Jackson, Fitch
 Butler and the Dr. - at Kweichow. Then the
 natives went their own way. Smith says
 no little jealousy between English & Thai
 native men. But in last few years there
 has been constant jealousy & division.
 In his opinion if a licentiate can not
 in two years get so established in a
 cong, that will care for him, he would
 drop him. Think that as keepers should
 be under Presby. Fund, or those paid by
 the mission will let the salary for those

part of the Churches. Says the Genl. Hughes
 of schools to bring in China, & this idea
 not to educate the men too high. Smith
 rather opposed to the higher education, wd.
 keep it more strictly Biblical. The drift was
 is to a scientific education & religious. The
 Hughes Pres. is a little opposed to him.

Dr. Fisher says the most striking and
 substantial evidence of present progress
 is to be found in the rail roads and
 military advance in fortifications, arms etc
 etc! Says the respect of the people for idols
 and Buddhist priests has increased
 since he came to China first and that
 the monasteries flourish more & more.
 The Taping rebellion suppressed a great
 deal of it but it has grown. Since then
 the revived monasteries have been re-
 built and flourish abundantly. Supersti-
 tion has increased. & divination has
 not decreased - the most striking thing
 in China. Says the idea of salvation

June 24.

of grace or faith expressed in worship
 of leaders of these, and the revolt vs.
 extinction of personal life seen in the
 Western Paradise as practical cooperation
 one of Bud. experience to Christ. as both
 are denials of rip. Bud. & pan Christy
 Ige. Mosques here in Thai and that the
 Moslems are increasing.

Rip Thai for work. Went on boat
 at 10. S. S. Nganking.

Visited this morning Hong Kien
 Church & two of the. It's Joe Schoder
 June 24. Russia is the last stand
 of the post road. In Ex. it is a spot
 in Mexico, & pan ans; In Russia it
 is a solid business.

With pan Med. Apr 3, "The bar
 has been such a winter for work
 in many years. The opposition that
 has hedged our work in so much
 seemed to meet away or was it that
 the limitations were in ourselves?"

higher power to see Saw K.
 prop. for \$3000 to R. P. - W. B. M. &
 Robb & tried houses in New Chow
 leaving higher free to go to other or
 where they do not want to tried
 or lay out money. I accord of. The
 Gov. are from a Union Church with
 us. Why not? If they are going to
 divide, let them go to Kwang Tung
 elsewhere or into Kwangki.

Michio - China & Chutz. p. 8. Notes
 from Card. Custer's Cat, "Pres. is
 not only a heretic & a Babel, but a
 horrible theory, an immoral prac-
 tice which blasphemes God, degrades
 man & endangers society."

Wm. M. "The idea (derived from
 Bnd.) is universally prevalent in
 China that every one who enters the
 land should live by it. When a Chi-
 naman becomes a Chtr. he expects
 to live by his Chutz." And in Ch. p. 28

The Emp. Yung Ching was addressed a
 deputation of foreigners, "China was
 warring for nothing when you came to
 live in it & you are here are not
 come it any less." Hongyts Dra-
 con p. 37.

"In the new math. which is
 being added to the school. an apol-
 ogy is made in the instruct. as fol-
 lows: 'Next the students should think
 we ask them to do a derogatory
 thing in borrowing from the work of
 the barbarians, let them know that
 the Western nations admit that their
 knowledge was originally derived
 from the East - i.e. from China &
 that the students are only receiving
 back again what was first obtain-
 ed from us. As to Eng. this is de-
 rived from math: in mastering the
 science you are acquiring what ever
 knowledge they have. Peravali Road

June 25

8

of the Dragon, 1889, h. 318

See this same book, pub. by Hunt & Blacket, 13 Great Marlborough St., h. Chap. XI for acct. of exams. & also of right attitude towards the non Chrs. religions.

See Proclamation in Harts West. China pp. 99-101. See pp. 286-288 for Rom Cath. mission, Leominster. Policies & various functions of the priests

June 25. Reached Hankow about 4³⁰ AM. Took us about two hours to reach Camporende. The wall is 30 miles round and Drum. says the highest wall in China. Most of the city is filed and well and grain has grown. Once it was sealed but the Japanese made havoc of it. The city was founded by the Ming in the 12th century. A fine Macadam road runs from the river to the Drum Tower, built by the last governor. lined with several rows of willows. The

morning scene "truly horrid", re-
minding me of Mexico or Persia. Men
were watering the street with pans of
water.

The missions here are the Wash. M. E.,
with 5 men & 5 women, University, girls
school, hospital; Episcopal with 3 men and
3 women, with boys' girls' school & hospital
at; Mother of Ohio with five women,
girls school & women's hospital. We
came first in 1875 but got loved only ten
years later. Our boys' school is 1 mile
away from our compounds. Originally we
were in the city. Mrs. Abbey said that a
comfortable native house but it was shut
in by the walls so put high on an hill &
native house. So moved out here.

Old boys' school bldg. used now for
a women's class - with two boarders
at present, one of whom Mrs. A. Jeffers
and the other is supported by her husband.
At times there have been 8 women. Ten

in at home been coming. Three hours
a day given to teaching them arithmetic.
we have teaching them to read & write
Mandarin. About 20 have learned to
read. Most of the women are from the
city. Aim to make it self supporting. Could
get plenty of them were not the aim.

Again 100 li to eastern end of the
An-hui field - go from here to Chien Kiang
then up Grand Canal then from Pao-yung
or Kao-yu across the Tung-tsih lake to
Hsuei-c. Overland to the field is about 130
miles. No one in Tung-yang now but the
Disciples here expect to go there. They have
tried to enter it but have been unable
as yet: so we are leaving it for them.
Overland route is quicker but more ex-
pensive. Disciples have two stations at
Chen-chau & Ku-chau, two families in
former and one in latter. Opened last
one last year: the other 8 years ago. Chiu
at Cheng-yung-Kuan. By the Canal are

The C.M. and the So. Pres. J.E. of looking
 toward Soochow Ouen, waken Houston
 E. to Chin Kiang. Midway between Wank
 Soochow is his young a point which Saw
 have wanted to occupy. An line not so
 closely settled as Soochow. Houston's
 plan to work a line up from our station
 between here & Chin Kiang, between Yang-
 Chou & Kairan of C.M. as C.M. map. The
 line unworked, the at Yang Chou as
 the, Soochow, & the W.E. The lower Hwai
 and the Ko river are unoccupied in
 northern An-hui. The district we are in
 is about 200 to 150 miles untouched by
 any other work of Protestants. Clear up
 from here to Kairan, capital of Honan, is
 no work. The Can. Pres. are north of Kai-
 fong. We are in W. Kwantung. So in this
 whole region making best Pres. as the
 C.M. people to the W. as Pres. We are
 in Lin-chau now. The C.M. are talking
 of going there. That is the point we were

considering. C. M. don't miss me, but do
 so. The Am. Nat. Mith. preacher said there
 are about 40 old people in So. Me. lan-
 guage & larger wages around in young
 between her & Joach. in an open, good
 paid, our wholely yet. Ag. is not sure
 but thinks the So. Me. have now two fam-
 at the - chow. A dog the upper Am. their res-
 pe are more mad, robust and strong
 the low life population. a fine opening
 for medical work. Ag. had 20 or 30 a
 day, coming to him. One evening four
 blind men came in a boat at sunset.
 dumb, deaf and devil-possessed came.
 Ag. has made this trip so far: but has
 not been more than a watch on the
 field. Not been passing from his
 judgment as to new stations and
 condemn the same in fact!

Girls School. 26 children. Started out
 with Miss Hoge's idea but now has
 changed. Wants to have two depts. one

four years, other eight, - ~~folded~~ course
 for abler girls. All children indentured
 & all from chr. houses have too, used
 to get much work on outsiders but
 they went out & do best to our work.
 Now one of Walter's men & Hawaiian pr.
 sand teacher for parents. Was an American
 & people teacher who is now keeping
 Miss D. Mewar's house, Hawaiian. Does
 it for me & Mewar's. Used to give
 clothing but not now. School gives rice
 Mrs. A. now demands right of veto on ex-
 penses. Work hour - sewing, embroidery
 during it - from 3 to 5. Spent proceeds
 of this on clothing. For older ones something
 for teaching too. School estab. in 1884.
 At first all came with bound feet, & could
 get no indentures. Rule of school re.
 to sewing but - & the rule is enforced.
 The sewing compelled women here to un-
 bind feet so many good old women
 have big feet and the rule has not

been so hard. Mrs. G. does not want
 girls more 10 or 12 and boys them in
 the chr. houses more than 12 as ch.
 members. Total cost of school \$712 last
 year from mission, \$725 in all. Teachers
 salaries last year \$84 counting buyie
 teachers. This year the water was one
 per \$7 a mo. Repairs included were \$45

Two day schools in the old Bop'
 school here - one girls, about 15, the other
 about 10. Less 6 women in when
 we visit it.

Went over Dr. Beebe's hospital
 tonight, 100 about 30 women 70 men
 that free now. Charge 64 cash for
 each inpatient - or give them a ticket
 good for 3 mos - when it has been
 needed, can't be exchanged the the
 people try to do so. In patients have to
 pay some. Plus boarding which they
 must still do with the cash costs
 more than \$1⁵⁰ a mo. Some private

rooms are rented for \$2.00 mo. each.
 A preacher works away there all
 the day. Smoking tobacco is
 forbidden in the wards. Water closets
 are outside the building. A number of
 native workers are being trained for
 medicine under him. An American
 woman as nurse is also in the hospital.
 The head as has been sent but not to
 stay. His chapel across the street
 cost up for \$1700 for the mission. About
 100 natives come each day for med.
 most of which are made by the Dr.
 Pringle raised about 3 or 4 feet. The
 wooden beds are cheaper.

Went over with Mrs. Ferguson,
 Mr. Stewart & Mr. Wilson the Americans.
 There 150 boys, 20 of them in College dept.
 15 in medical course. 50 Chrs. boys
 of 20 of whom probably are from
 Chrs. homes. Not Porter of story of
 new nobleman in Austria who

replied to tourist as to his origin. "You
 there. You are descendants. I am an
 ancestor." No Eng. used in med. dept.
 almost none in theol. which is given
 in Chinese. Now you the ones the
 college, paid. - on the way into Govt.
 as apt. a surveyor or exp. of the flood
 canal, two are teaching in college on
 \$10 a mo. The they had given of \$50 to the
 of the doctor on is in Chinese mission
 work. also an own book. of the two the
 class, one pastor at South Ch. one at Univ.
 Most boys drop out of the preparatory course
 No aim to teach Eng. Tho it is given
 in 3 yrs. of prep. dept. and it is intend.
 to give the boys enough Eng. to un-
 derstand it & use it in college, science
 department. College increased 50% this yr.
 The college chapel here has 130 members
 & is supporting its own pastor. The other
 two churches here are not supporting
 pastor. The houses & pastors residence

The natives did not but up: the they
 helped in the one for fathers need. at the
 time. The 2nd great permanent of progress
 here. This found. colleges - naval estab.
 some years ago with an Eng. teacher:
 military and a new college for lan-
 guages - Eng., Germ., French, Jap. - with Eng.
 & Fr. teachers. A great movement ahead
 not away merchant class - 10000 of the
 best work. merchants as in Shanghai & the
 trade is done here, the velvet, satin &
 silk made here - but away officials.
 The Educator. had. for languages their own
 idea, but pressed from Peking. Several
 of powder factories here too. The water
 out. The fire road runs clear across
 the city. Other improvements are in
 view.

There are 50000 Moslems here. Almost
 all the Doukang boys are Moslems. So are
 many Wangs here. Women must wear
 head - say their religion same as ours.

know only that they don't worship idols
or avatars. The men are vigorous op-
ponents in chapel - entered n. idea that
Jesus is God.

Meth Univ. on a fine scale, two vi-
tation bldg, dormitory, women's school,
girls school, chapel, four residences
and big campgrounds.

Four Cath. priests here. This work
done & secretive. Don't depend much on
this place.

Women's Work. "The Commonweal" class
which it is hoped to develop into a reg-
ular training school for country women
spec. for a season and then too inquire
who can stay longer & 6 weeks, and some
few who can stay for a year or so. The
women would work in some cases
bring their rice with them. In this way
reach many women from various
places. Had out no idea of employment
Husbands of Cath. to pay board their board

2) Women's meetings at the H. place & near
 South Gate, and Swan trap in midst of
 city - day schools at these places under
 Mrs. G. Thine & who hope to visit in their
 houses. Women C.E. Soc meeting at the
 Com School. 16 attend. At meetings of women
 from 2 to 120 & so. (3) Home visitation
 but not much of this done. Mrs. G. says
 it is better to get women to come to her
 as her call trap crowds into the house
 & the women of the house begin to catch
 tea etc. (4) Volunteers work among women
 of the women. C.E. women go out in
 pairs for Rich Creek and there are five
 women who work while several teach
 S.S. classes. Some women meet with Mrs.
 G. for tea only. (5) Country itineration.
 Mrs. G. has 5 regular stations. She stops
 at these places & works out from there.
 One chm. farmer town not yet joined. Ir-
 regular meetings in houses. Finds not
 more than one in a 1000 of women in the

County who can read. Mrs. Q. wants
some thatched cottages costing \$25 each
silver.

Med. allowance here has been paid
to the three doctors tho they can and
make no charge at all. send no fees.
The practice has been tho to make some
contributions to the hospitals. This is our
principle. - as the argy. Mair. Dr. Beebe
must say soliciting others to make
make any charge or has supported it.
There is here the same confusion - owing
to the belief among our missionaries
that we incur obligations to the doctors
when we send our children or others to
the hospitals. - Forston has insisted to
do this because so much cut has di-
minished our Med. Allow. here. Then
it was a personal item each nurse
used it for doctors as to deuced best
seems to have supported it as intended
ed for that. deuced too. Principle:

Missionaries are not responsible for the
care of the bodies of converts.

Mrs. A. found a poor spine chief
diseased child in country. Water dead.
Aunt. palmed off the child on Mrs. Q. as
a boy thinking she would not take it
as girl. She brought it to Dr. Beebe &
when it was treated kindly, Aunt wrote
that she hoped in some future life she, the
aunt, would be born as an animal to
the Mrs. Q. could ride on her. This was
all she could give!

Houston says Mahan priests are re-
spected by their people & supported by them
the best of ways etc. But they are ig-
norant. Not 1/20 can read the Koran.
None of the missionaries have ever seen
them praying. They have a way of wor-
shipping at night. Mrs. A. thinks most
of them are thieves.

Had a pleasant evening. Open air
tea at Hiamauk.

June 26.

22

June 26. There are three Chh. End. Soc.
one in Jiles Sch., one in the Convent School,
one which is really two in the churches
which meet only in courses. Meetings
have had some trouble over elections. They
could not have secret ballot.
and in public are averse to voting for
any one. One in electing elders here the
people all voted for all those nominated
because they could not injure the face of
any of the nominees

Conf. with natives. I opened it. (1) What are
we aiming to do? Rung said he was
glad of our keeping a coming and wanted
to send a greeting to home Christians. The
church here weak but recognizes its real
responsibility. Church members poor; but they
think of how to receive strangers & help one
another: bearing burdens of the weak and
giving good example to others without. An
thinking of methods to save the women. The
salary of \$4 or \$5 made now in cash and he

can not do much. Wants to know how best
to receive & help inquirers who come. That
they ask God's help & yet want our advice.

Gong country preacher recalls the
most important thing grace of Christ. He came
to save & sent messengers to China. But death
are not easy to thank God for this. These
members are weak financially. For he wants
to spread Gospel abroad but has poverty & no
financial strength. For centuries China has not
had the light & to bring them to it must use
means & methods.

He the-
ological student in last year of course. He
ought to preach this Gospel. You have come under
difficulties to do it. As yet. There are many
when thinking of how to spread the Gospel.
Two things have been back - their reputation
and their poverty. He has been reviled. Their
other doctrines. He has been a scholar for years
& now when he goes out gets reviled. On
account of this many hesitate to take up
this burden of active work. There is a

great deal of persecution from which the
 Chrs. think & cover up. This religion, as
 to poverty - those who leave schools can
 earn more money in other ways than by
 preaching & teaching - this draws away
 the devoted & poor. Many students want
 Eng. this makes them to find better posi-
 tions out of the wish to preach & serve but
 have no means outside of this how
 to live. Many wish at first to preach
 in rich positions but grow used. So too
 the poor students get several years study
 leave & take earning positions. This desire
 for money a real difficulty. He was
 was a poor & was salary as preacher
 his heart in few years & he can have
 heart in the people. Has met many preachers
 whose minds are full of these things.
 Oye not to be the case here, it. You
 can see give what mind to preaching &
 not the thinking of this? Answer says this
 problem has been influenced so in many places.

Hsu old Hanchow elder here.
 I have no doubts. How not need classes.
 From age of 49 has heard the doc. of Salvation.
 Since he heard it has desired only to preach it.
 This time has been 28 years & it has always
 been victory with him - never failure. 1892
 in Hanchow. Men was not like him but he
 knows that Christ likes him & is pleased with
 him. Knows only fidelity for both for. Not
 for 4 years before in itinerating work.
 After his how many trials. Want progress
 for this earnestness, duty doing & strength con-
 sidering for Christ. As like weak trees need-
 ing nourishment - (from America or God - I
 asked. Said, from God) weakness in preach-
 ing gospel due to weak spiritual life and lack
 nourishment of it - Therefore he proceeded
 to speak of how from mission. Practice has
 been to pay 100 cash a day plus salary
 to men out itinerating. Says that it is be-
 coming too little now.

I was, head teacher in Boys School, Pm

Hydow, and an elder. Thanks God for send-
 ing missionaries to China for over 50
 years. Thanks Him for the scores of 1000s
 of believers. Reason for gospel not having
 prospered more. It is not because the
 members are not earnest but lack strength.
 There are also poor-minded ones here. The
 preachers have one desire to preach the Gos-
 pel & want to cost aside all else and do
 this with this one heart. Y. O. Room. So much
 labor for mission to pay! - China has
 been continually the Board is wanting
 funds & do not see any way out of
 this difficulty. - So poor other poor. What
 can do? Strength not sufficient here. But
 Am. provide money. We also provide lab-
 orers.

him, Mountain teacher in Fils School.
 This thing is independent in helping so.
 But the Chin. Church are weak. Getting weaker
 in China is a bad matter. Yet many
 have desire of my help. At present can't

to say right. Second thing. Christ as look-
 ing in heaven well. Example of more influ-
 ence than preaching words. No example of
 Christ. Christ is deficient conduct does not
 conform to doctrine. Those who are count-
 ing self support, look out for selves first.
 Third. Let Borne have patience a little longer.
 go slowly. Fourth let home church pray -
 that Christ. Christ more, to say supporting con-
 sistent and pure - that this example was
 influence others outside.

Hwang, an elder & preacher - a
 man. Thanks God that he has saved both
 Chin. & foreigners. As of. with
 other kinds Chin. was numerous. Christ
 has commanded & that mission the but
 the hearts of the people are diseased & it is
 a deep rooted disease. In 1860 years
 the work has spread more rapidly than
 formerly. Chin. are poorer & stupider. No
 Christ need time - to make them under-
 stand. Yet we need have the Holy Spirit

this power. Persecution strong. Chrs. are
weak & cowardly, still other persecution
dangers this order. Want power that
they may have power to live on and that
they may get rid of wickedness. - Not
how do these things run to money.

Prayer, an elder & helper, living here. The
Gospel is great, the people numerous & the
preachers are few. For the Gospel to prosper,
preachers must be numerous. Also schools.
These are the root & foundation of preaching.
In the country did as many also have
not heard the word. If we had schools
& teachers in these villages there would be
believers in every one. Alas, money &
the ch. is not sufficient. Raising the task.
a great power so that we ought not to
lack of money. But money is necessary.
Where there is no money there can be
no preaching. Just having need. To take
we ought to set our own fire, wear our
own clothing & preach. When missions

Come here to preach the Chin. Court. you
 in reason to pay their salaries. but can't
 do this - the Europ. rules will not believe
 the cause as all poor. As Christ promised.
 the poor shall have the Gospel. But poor who
 believe have no money, how are they
 going to preach the Gospel so must ask
 the Ch. in Am. to give them money that they
 may use this time & labor in preaching
 & so can give more money they will
 have more strength to preach the Gospel.

Went, again's better in Am. here - not
 keep a Ch. house for that we are here
 and that we bring was that the Gospel is
 not being persecuted but is progressing.
 the G. & company have suffered some persecu-
 tion all along the way. How now a
 preaching house & some inquirers. They
 would like to go to entertain those
 who are inquirers - with tea, tobacco &
 no say, but as poor & can't do the in-
 quires are made good by his hospitality.

Ways open, pleasure not over. Admin see
 go method of est a school & disperse.
 Come back without injury. Want paper
 for the place & the work.

Joe, a new sec member arrived. I &
 family have recd. doctors & cost of the
 wound. Strength not sufficient. He is at the
 Downfall. He & family live in the chapel and
 look after it! Place of school is small.
 Neighbors come in to talk & believe best
 many children & small place. How can
 the seed sown in the children's hearts bear
 fruit.

My say, there are some who are persons
 & workers but they do not speak of it.
 They have one man here, an old unpaid
 worker. Did not name more.

John, inquirer, not a member yet.
 A vast multitude from Gay, down who
 do not believe, but there are those who
 believe both among officials & people. God
 made all things but hearts not all alike.

Our doctrine is true. Jos. was pulled down
 by Womp, teacher in day school, an old
 man. "I am of no importance in the world
 but thank God for faith. He has made me
 of some use. My duty to work for Christ but
 I am weak. Can't return grace of God. The
 hearts of these people are all bowed up with
 earthly things & customs. The Chin. with money
 are numerous, but poor was numerous
 but rich do not want to respect other
 say it is good but can't throw off the world
 says for the free coming of the Spirit on Bo
 hope others. Preachers are thinking of their
 houses. Have not heart to preach. For
 my Chin. did not know how to pray. How
 the proper teachers there have.

I asked how many knew 5 hymnbooks
 who were diligent in personal work. Mrs.
 Abbey said she did some natives knowed
 5, but one of them was a Meth. & an un-
 finished speaker.

I suggested five aims, difficulties, etc.

couragements & multitude of improvement
but they can all together.

Houston says he knows more than
than 5 who are personal workers.

Long ago he has had encourage-
ment 8 years ago he came to Christ.
was the only Chrs. in his family. Now there
are 20 of his family. Would like to re-
ceive no money from mission but does
not see how he could support himself.

Many of the preachers recognize that their
testimony is qualified by their recovery here
from the foreign lands. Not the way Grant
was introduced at Mission Park, as a man
who eats his own rice. The desire of the
people to get rid of the approach shown
in their schemes for earning money. The
mentioned introduction of Grant was re-
ceived with much acclaim.

One of Grant's helpers declined to accept
of mission or other paid work.
says his present work is proving by himself

Wang was supposed to his family and
 gave him time to preaching at dropers.
 As his fam. thought he was working for
 foreigners he ought to eat foreign rice and so
 his fam. took him on and now he & a
 young fellow are teaching the lower city
 day school. To see such men into an un-
 employed.

Q. How say wages here are less than
 in Ningbo. A. Yes, laborer gets 150 or
 160 Cash. The preacher here gets only \$5 to \$6
 - He needs about. Teacher gets \$7. In Ningbo
 preachers get \$10 and \$12. Also the women
 helpers get from \$4 to \$5 a month. The
 helpers are mainly untrained men. Q.
 Then with the trained Ningbo men points
 on each side.

Mrs. Greenwood says it is a hard thing
 to work up self support when there has
 been one given. e.g. to take away clothes
 etc. they have one been given. yet she
 thinks the movement is good. She to

demand it absolutely, owing to the closing of the schools.

Drum. thinks there is a large proportion of good material in each league. There are some who are in it for money, but there are marked before long.

As to S.S. the Chrs. women say to the health women - "You have about an A.D. You pay for them. You can have greater adv. free as Chrs. No pay to priest or anyone."

Dr. Beebe says up for medical work with on some ground with chapels etc. to get men under influence of Gospel. So he appreciates getting subscriptions from officials tho a bit obliged him to do this the last year and he got a great deal. He has been called to head the Ev. Soc. even the present vicarage. His note to the Church of the Holy Spirit & the Church. Says to pay men to board in a house for a week or more would not seem

the same end as the basket would not
 get a desirable dose. do. add that the
 country people are the good ones: papers
 then think that has been even better in the
 future, in the cities

Drum. says that eighteen mos. ago we
 should have not heard of the money, how-
 ever. Has grown out of the lower value of
 silver, the rise of prices and the knowledge
 of the pressure for U. S. D. & H. both accept
 that much pay higher salaries than we do,
 especially in educational work why should
 not unity step forward to dis- uniform
 salaries for uniform work?

at service prep. to communion few
 boys and two women were baptized. as I
 spoke on the Lord's Supper these especially
 listened intently. How easy it would be
 to write up a false account of happen-
 ings curiosity into deeply interest and
 concern, interruption into the realm of
 position of the devil &c! human concerns

came in talking about & continued so, Ba-
bier howled and howled and howled around.

Boys School. 35 boys, 18 from other houses
about 21 are other. 5 pay \$1.00 mo. no pay
\$2 a mo. As there are now other schools
to be set down in fall & so. School cost
last year \$870. Teachers \$180. Other ex-
penses \$630 < \$610 Compared cost \$4800 but
in charge which Mrs. A. largely but up in
memory of her died. Bldg. & out house \$2400.
Land \$1400. Water \$500. Gas house \$200. Two
teachers & two people teachers. Other \$80 went
into improvements. School estab. 8 years
ago. Some indefinite time. No up. graduates
be same house for school. Two boys from
into work, the one into Bapt. work, one the
holier student, two day school teachers.
Others have gone into business. John has
on time for a year. For last 4 years. Houston
has given all his time to it. A terrible
set of our bldgs. The school bldg. has had
low walls.

Dr. Beebe said that he & Mrs. B. had not been away from Hook in the summer for eight or ten years until last summer & then he was taken sick. He says that to stay in a tropical zone, especially for children otherwise might be all right for them. The parents' Japanese college opens Aug 15 & they come here at that time to begin. He says they have a long vacation in Cuba but it is longer than our New Year Int.

Crozier says he has had more peace here in work than ever in Southsea where he never got used. Work in South upon was an interesting work, on cavalry, mounted pioneer work. There was plenty of unwashed fire - but Davis & DuBois have moved while we have worked near at hand for 20 years. At some places crops are planted that to be given up, no foot trails. Hunt thinks that one in a 1000 the across South. have heard but in Cuban can't

hear of them, went to. Cr. says he was
 not alone: that one of our men ~~was~~ ^{was}
 the So. Pres. but the same way, a hard &
 further trial. Cr. says the Soch. people
 due to climate and much of his ~~unwieldy~~
 But climate as good as Wyo. This ~~great~~
 way to a drawback but elsewhere he
 complain of the poverty. He might ~~mean~~
 in Soch. as far more reliable. He ~~was~~
 his Soch. men as indolent, weak.
 Cr. says the failure is not due to weak
 effort. - Don't ~~think~~ ^{think} how been the hard
 set kind of workers. But they agree that
 Dub is only a preacher - does not follow
 up the men and instruct them all so
 has the Chin. does not trust - like him.
 Lyon has done great practical work, close
 & faithful. Plenty of sowing in Soch. field
 Dr. B. known for a while - his preaching
 known but he does not attract men. Cr.
 contends that ~~mass~~ ^{mass} is not uniform, that
 2 Pres. stations who ~~more~~ ^{more} dialects

that each Miaoan district has its own
 dialect. The standard Miaoan is intelligi-
 ble everywhere. As to how far where dis-
 tances they intend to go. Mr. Abbe was
 then up to the river. H. holds that
 we have a fine fine view to Mautung.
 unworked by any are reaching from here
 to Chiening Chaw. Hsien has his own
 boat which he will send across when
 he goes across country, there a few days
 across by boat. H. says corrected distance
 is between 500 & 900 li to Shwai-yuen.
 Hsien has hoped to come across but the
 expenses have not been enough. H. says. C.
 says the boats on Grand Canal say their boats
 are not good for crossing the lake & they
 can not go & do not go into the An-hui
 field. The boats are at I-tsing-tsing-pan.
 and C. thinks he could go there with
 him & good wind would carry him across
 in the lake. The lake is shallow - reaching
 bottom with a pole for 30 fathoms. Could

be act on our agreement with So. Pres. W. C. line in their station, using their doctor and working on their. Two Woods doctors are at Tsing-tsiang. H. C. have been the former one & latter time at Hwai-yuen where Stevenson of B.S. has been a great deal too. This is the place they want for a station. It is about 120 miles from here in a straight line but the round about road via S-cheng is about 220 mi. H. says the station has looked forward to this for some years & the mission is in favor of it. Cr. thinks that region is more healthful than here. Is a wheat & rice field.

Houston feels that there is too much stiffness, too little liberty in our system. Says he can't wait to look for help in his work as he would if there were no Board in the way needing to be influenced and directed. Wants closer contact with the Home Church. Much obscure and misdirected in his ideas but a good idea in a

way. He says he would be willing to take
 the vacant churches and rely on them
 or some of them for his work & school.
 After 6 mos. would drop all receipts from
 the Board and rely on them alone. Let
 him take a pole at it!

Conf. with Station. Problems & new word.
 Chapels & day schools. advisability of using
 them for opening places where there are
 no chrs. or chr. element. & putting in
 preachers there. Mrs. A. How the church mem-
 bers can be made workers? How far ad-
 visable to employ helpers? How bring ch.
 up to self support. Reg. Value of indiscrimi-
 nate. gts. as in done by the Bial does
 An important question in An hui. Hawaiian.
 meeting of yesterday. How to arouse ch. at
 home to a realization of the great work.
 Miss D. Is it wise to take city women into
 our school who could live at home
 Mrs. N. Is it best to have women do for
 Bial work - partly family servants

Houston. Aim in boarding school work.
Development of spiritual life among colored
Mrs. Keamon. How far S.D. can come. The
amt. of higher education to give in girls'
schools.

1. Method of opening new work. Mr.
Cottingham not wise to rent chapels & put
paid preachers in small new places.
Would do so in large cities perhaps. Mr.
Cottingham thinks this an inquiry often
raised then into corporations. I doubt
whether day schools are profitable unless
there are others to begin with. Does not
improve it much to have a good man
for teacher. Some of other system is the
encouragement of the idea that as an
giving material aid. Mr. Meade initiated
idea near spiritual D. started out on
all lines. As. hope new. Has not developed
much work yet: slow, but sees hope of
progress. Cray. had exp. with county
day schools in county. Thinks no pain

unless at least a fortnightly visitation. I have succeeded in getting a proper man to put in charge. Took a man from another mission who turned out badly. Human - but with he had some way to open county work & never so near it. Mr. H. connected with only one day & some other has been so dissatisfied but visited this weekly. Has not taken & done long work. In county work do what Dr. opposes in grounded way as to have a peg on which to hang our itinerating work.

2. How far employ paid helpers? Mrs. A. Prefers to have ~~as~~ Chbr. who can employ time & earn living & keep job. to do so & stay in calling & about 10 times more in places than as paid men. The giving last time. Think we have had some such - the day give man as given - the one human's place are occupied by. I would like to see the year when connected & wanted to have business & work,

human. few. principle Best to let men
 work out se. Best for them to make the im-
 pression that were keeping so: best to say
 the dien. are not willing that a man is
 not paid by the foreigner. This is missing.
 without a helper with him is like a bird
 without wings. Man. would not limit the
 no. of helpers a man should have. would
 employ all the good men he could doesn't
 think as an employing man who could to
 was useless in other work. He does not
 think as how used as the good men as
 ever have. He says that when a man could
 do perhaps as much good unpaid as em-
 ployed it is better to have him unemployed.
 Man. thinks could employ hundreds more
 One man don't employ men to do what
 not. Ch. can & ought to pay for. Thus says,
 out in country preaching to heathen, tho at
 Jany zing are 20 cities who do not pay to
 the support of their evangelists. Ch. thinks
 we want to get back to idea of the Lord

calling of preachers. How can we know call.
 Test men. Let men hear spiritual first first
 of how call men to preach they will
 preach. if we say, yes or no. wait &
 see the man preaching. Houbt. a mistake to
 say we are not employ, wrong, but would
 like to see the burden thrown on Christ, as
 soon as they are able - prob. before they think
 they are able. - but I would employ a good
 man who can go out among heathen. but
 a mistake to employ too many, for work
 about ourselves, to keep them too long in
 one place, or to support them when the new
 Christians are able to do so: would follow much
 plan of change, of itinerancy. Roman wd.
 send school gods out to schools and
 to them there. So put a young Christian worker
 in a heathen place, alone localized is
 cruel to him. He can't stand such a
 test. Is a man preaching: he is a preacher.
 if God calls him, God will fire him. Mr. A.
 says God would not be able to even sup-

for under mission rule it is in a broken
com. with other books. One place, h. sqs,
where a school would reach 100 village &
5000 people with some knowledge of school.

3. They support. How get people to give
more? How get the lay members to dis-
charge their party functions & so have less
need for a set doctrinal instructor & vicar-
ious worker? Mrs. A. sqs lots of women are
willing to work if shown how, a. Instruct the
people more as to their duty to give. Mrs.
A. sqs the people who are evangelists of mission
sq to her that if their salaries were larger
they could give a little. H. sq to her that
done his duty, but his chapel has given \$39
mo., cover for the chapel & buried a man. The
people in a measure work. b. Create H.
has a meeting for praying & talking about
the ch. work. Put people together for work con-
ferences. Mrs. A. sqs saying people had
repas from the men who itinerated with
Dunneford. c Encourage personal, unpaid

effort. A country store, tells. C. tells G. who
 heard the same story and took it up as
 part of his repertoire and preached it for
 a while. After all around as a result, C. was
 near H. Chan of a great work that grew out
 of a nat. who got a Bible & spread it thru
 to his people. Such work is not put up, G.
 says, as our money work is over down.
 They think they have several helpers - over
 ten men at least - who could stand alone.
d. Economy in principles of starting. C. thinks
 that in other missions in Soc. S. S. has been
 put back 10 or 20 yrs by school in working.
 L. says his environment - M. & S. squeeze our
 vol. by from \$3 or \$4 to \$8 or \$10. C. Mr. D. of
 - mission in Soc. set the price for all things
 from eggs to helper wages. So the req.
 is causing dissatisfaction in our workers.
 C. says J. M. recognizes this error & is
 trying to get away from it. Before too
 high. Mowhee - a nat. - puts \$40 a month
 a month. d. Spiritual Conference.

It would like to be a system of such
 conf. for leaders and for the people. One
 such conf. held a year or two ago. Their
 nature about meetings for study of the
 Bible and prayer & conf. as the nat. pres.
 of city have a conf. quarterly gathering
 & take over work and life. But the people
 send representatives & pay for them.

4. Aim of boarding schools. Is it dif-
 ferent in boys & girls' schools? Girls School.
 Mrs. R. a. This Chrs. education. b. To fit
 them for home keeping, bread winning, &
 home & for Chrs. ministry. Boys School.
 H. a. To develop Chrs. workers in professional.
 as preachers & teachers. b. Reptimate
 to make such a school a source of intel-
 lectual power in the church, and the
 destruction of superstition. Is only aim the
 power as are how men developed
 workers - an outcome of how. Is right
 to have a training school for called men
 But what are men under b. so when

sent out two flow for them under a.
 Hawaiian hands that is. The only Septuagint
 end of our mission schools. Don't
 like for C. money given for missions di-
 rect. Have enough high grade colleges now.
 C. take more by special gifts but not
 from ordinary contrib. Think each state
 should have a Bible school for boys & girls
 waste our schools but would keep them
 down in low grade. & ad. call them camp.
 In a new state. would use them for con-
 verting boys. Sam. would open one or two.
 Mrs. L. says Nelson school a fine thing but
 her men are educated out of reach of the
 people, beyond our ability to support them,
 make fine teachers but not preachers.
 Houston asks - Is Dr. M. Gray a or no
 camp in having such low grades of sal-
 ary? How raising question - How much
 education. about grammar school should
 the mission give to boys? H. thinks we
 owe it to the ch. to give it a no. of men

of high grade training. We want men
 ready for the higher classes when ten
 years from now we are going to reach
 20 per cent to those who pay us to edu-
 cate the sons of the rich who want univer-
 sity training but not civility. We want only
 a few days school training & then advanced
 training for those who want it. But
 could add only some normal instruction
 to teach teachers. H. agrees in part. Thinks
 that teachers of preachers often need only
 the Biblical training, gram. hist and arith.
 This enough. Higher education needed only
 for men for higher work. Sparks here is
 that our boys earned only 16 weeks he is
 ready to leave the lower training & teach.
 What do? Want to back to work. My to
 lost to God. Want more education. As too
 young to be employed.

As to course for girls' school. Mrs. G.
 says she has moved toward some high
 school teaching. - & has moved somewhat

from Miss Hope plan. How kept girls 8 & 10 yrs. Wonders whether it would rather better to make training simple & reach a larger number of women, the children from. But then be fitted for work in home with medals or. We keep the better girls to train them to teach. - Keeping the duller girls for only four years & making it B.S. We take the girls at 10 and turn out lower grade at 14. In lower course we do not give Greek. We have them read 7 connect the device in lower course.

Personal influence in education. H. S. & certain Eng. thought he could influence her. Donnell, 120 boys. H. S. & his idea - Boys school until 12 years old, teaching character, pen. proc. & arithmetic. Then come into B.S. 4 years course, 30 boys, left out 10 places 20 for second 4 years course. - after from 18 on entering, 20 on leaving. Give a high school education in this. Those want to go higher, can go to Western. Those over

June 27.

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supporting in a degree. Groat points out the
need of taking 20 boys on for reason - for
what are the in the boys in the way of con-
flicts. We have kept boys by expelling them
for work in life. H. Sgs 5 boys a year is
not too great for an outfit. But G. Sgs let
us take these 5 on only because we feel
them out for cause. H. Sgs we can find
them up from our day schools - have four
this year who are the best boys. The average
student in day school stay not more
than 1 1/2 years to schools and more per-
manent would show higher average.

June 27. Sunday. Dr. Maclean of the Mis-
sion does a good medical work but
it is scattering - the people are not gath-
ered at all. Ferguson has a perfect com-
mand of them. Is not very favorable to the
evang. work and believes in spending
money freely on teachers. The Sup. of the M. S.
Mission - Hayden. is a good, spiritual man
of fine evang. spirit. Done a great deal to.

As I sit in our room - thinking over
the day's work I hear a Chinaman
in the distance singing "I gave my life,
for thee. My precious blood I shed."

The church bell was stolen some time ago
and now a big Chinese gong is used. Not
the variety of bells to ch. we have met.

The Khai board a pallet. The Hoaching gong

Told that when a fire is a great
poverty the is sometimes allowed to wear
the hair in a queue. Usually in a knot
beveled.

The flower in the hair of the women.
A pretty white apr. peonies flower. The
singing of Hoaching.

Had communion service of the two corps.
The church was full and about 120 or so of
Chinese. Babies crawled about. Crowds
stood up behind. & looked on. People were
a crowd. Some of the women, young & old
men stood up to join the ex. from the
elders hand. The people listened well &

the outsiders looked on with great curiosity.
 yesterday, Mon. Dec. 8 & 4. 7 into church.
 saw some of them taking the com. with much
 interest. Several of the school boys seemed
 really moved. I notice the impression
 made on the people by the sacraments. Very
 mixed crowd yet. today got very orderly
 looking on. as we right in evening on the
 side of simplicity, rich, poor - for the
 sake of future view or ought us to go on
 the ritual idea was for the sake of im-
 pression. Could we give the Chh. idea better
 with more power. Could it be right? Is it
 the only right course? Could it produce
 power, less spiritual others

Mr. Abby's personal teacher passed the
 exam. & his name was passed but
 his father was a low grade and
 the exam. officials asked him for \$200
 before giving the degree. He declined & they
 refused, putting up another name so
 the evil law can be carried.

Stevenson of A.B.S. says that the Bible
 has been shown like seed from here to Bai-
 Hong-chow so that every man who can
 read has read some of it. He says the wa-
 jongs of the men in the region north
 of here can read the Mand. character. They
 not all intelligibly. Says the An-hui find
 a good piece: people richer - not devoted
 to the Japings. Said 13000 patients &
 Japings here - but almost all bought out
 of curiosity. They buy purchases under-
 stand them. Sometimes use them for mak-
 ing home sales of their stock, sometimes
 for silk hawks, books, sometimes to crop
 wound in. Doubt the wisdom or the
 of such circulation. Says he has traveled
 over as far as An-hui region proposed for
 A.B.S. he said 300000 patients last
 year - mostly Japings

H. B. says to feel that there is a
 great waste in multiplying institutions
 & enterprises which are not followed

up. That the hospital eq. gives more oppor-
 tunities for work than their whole station
 can believe in. Yet other power is ques-
 ed & machine multiplied of which no
 sufficient use is made. If money
 gets institutions they have been put
 on them for the hospitals who are impressed
 with outward show & help & about to
 forced things in their hands: and so
 first on their institutions which they
 don't feel the need of & would stand up
 to. It is true that such hard work to do so.
 given in their impressions: (1) we have a
 great deal more machinery in millions
 than we utilize. Too many wheels for
 the spirit as put in them. (2) the paymen
 to do what only the spirit which they do
 not have can fit them for. Can spiritu-
 ally men of insight. (3) we must lay
 out more work not dependent on gifts
 from American A.B. If we can main-
 tain our work on lines originally laid

laid out. Those lines are too costly. I
 would hope we know the need of re-
 vision. (4) Must work out lay, face & how
 our helper men who can do this. Must
 develop old class ideal of lay, must-
 action. (5) Must visit leaders, to oversee
 the work with too big, many & consider
 some controversies & institutions. Can
 develop idea.

H. thinks few of the people have for-
 mal family prayers, tho' many of them
 pray alone before sleeping & when on
 waking. Prayers near fires. for altar.
 to slip in to prayers in the mission
 house.

H. says Monday is his rest morning
 He always lies down hours longer than
 than on other mornings? Pathos of it

Mrs. A. says she had never known
 Chinese life until she went into the
 country. Other say it is a sight to be
 her so - with her saddle bags over a

Donkey. Sleeps in the native house & her
 kind are the people & they love her.

Evening Station Conf. 1. General distribution
 of scriptures among hearers. C. Two points
 a. The word of God even cost among hearers
 is a power & will be a power. b. Distribute
 them freely & freely. 6. Also should be accompanied
 with the spoken word in explanation & shed.
 distribute something as introd. or explan. &
 statement besides the mere text.

2. How we take the women into account
 now? a no. of applications from Chrs. women
 Chrs. Cant see whether they want to or not.
 If they come at home Cant have time for
 study. If we take them in the cant study
 all day - do not have power of application.
 Miss Dr. thinks it better to have them come
 for one day a week, or for several hours
 a day, if the women wish to come & for
 hours are right. If not let them stay at
 home. We ought not to break up power.
 Besides the right of the women study-

ing in their own houses are to be expected to
 others. Mrs. L. says the women are poor &
 how to work from morning to night. This
 there are schemes for sick workers when they
 do not have to work & could come then. So
 with others. Why not have city women come
 weekly for a year or the country women for
 a month or two. Why not have weekly class-
 es for women at a distance. How arrogant
 would be for them to come to study on Sun-
 day. Mrs. L. had class long ago on Sat. &
 Sunday. Consider what lab. on us in Am.
 would be of mission. Should come true &
 pursue an evangelistic plan. Cr. expects
 us might find the people who come a lot.
 The noon day rice also have free day. Cr.
 says we must use inducement - how to cre-
 ate the appetite. Cr. says the people come
 to have some inducement to see this
 for. want to be able to feel that they
 get a material good the good.

3. As to employing Bible women for

part time & using them as servants in
house. The next Mrs. C. tried it and found
it a failure. Mrs. A. says some servants have
done beyond work. Mrs. W. thinks it do-
mest on the character of the servants work-
not to be so used. John is a nurse & so.
Evidently no practical service. Mrs. A. says
nursing can be done only in the g. & so
these women ought to study & be servant
& do some work in nursing. Chas. has
women meet a house or plan to add to
give this time to house work for us-
men than they bought furniture for a coat
closet with this first money.

4. How can we arouse the home
church to its duty & what ought its relation
to be to the work here? Home. Only one in
the present of the spirit & realization of duty.
Mrs. A. thinks the association of nurses
with ch. & suggests a good plan. Mrs. C.
thinks it is when the missionaries do
their duty. Grant suggests public reports.

I regret writing nice notes of a sober, straight sort. I encourage turning the dark side, the real difficulties to be conquered. C. says he never hears from JH Conner - even in acknowledgment - tho he has heard once or twice. Mrs. H. heard only once in an hour was from the Bridgman of the 17th of Baltimore. In answer to a request last summer sent the long & good letters to the Sec of the School & had never heard from them in reply. Miss Dr. says she has had 18 or 20 letters from her church. Mrs. C. says she got a request for a letter for an anniversary - the letter reaching her a month after it. Many say some people & others write constantly & when they stop writing they confess. Ogh, that this faith alone don't bring an answer. C. suggests special appeals not for money but for prayer - let a society write to some home church asking this special prayer.

H. says medical missionaries for

Maupai and An-hei. Hawaiian wants
each state, to have a complete equipment
of doctor, nurse & 2 body schools.
I say slowness in institutionalizing.
I point out, too, that in time the coming
together of the missions will render some
institution superfluous. Some will be
abandoned because no calf or horse
can do what a man can do.

Mr. C. says the disciples follow up their
habit. Voluntary converts, and many others.

D. says doctors here are not well
any longer, only giving to take what the
missionaries are willing to give. In South.

C. says the mission doctors had exact
bills. Even if no opp. made known
dr. he was not charged, and they saw
very in business during vacation for
emergency. About that used to pay
as donations the personal med. allowance,
which the dr. was for endorsement given
- to Dr. B. does - to which he allows us

to send our nat. letter. As for the
 nat. letter, do rely on me for caring
 for their health. R. & W. have given notes
 which took nat. letter. for a bag. Dr.
 Mochlin makes them bag as other.

Mrs. C. wants some Bibb women
 nurses for the time who are visit in
 houses & teach them in their houses
 how to do who are home & nurses who
 are follow him up. She also wants a
 book. too. Mrs. C. thinks the 1st entrance
 to many houses this med. treatment &
 kindness.

Salaries of the preachers. They do
 not know at all the salaries a wage
 of this congregation. So salaries need to
 be added that and Rev. etc. a
 skilled workman makes more than
 4⁰⁰ & no. He and Rev. of the day
 school teachers, Baptists yesterday a
 man who takes & gets more than
 preachers. They say the silver by the

cash now & cash produces less for its
 creditors. We say how to pay more for
 servants than for Chr. workers. How can
 there be a dollar now not $\frac{3}{4}$ of what it
 was in purchasing power 25 years ago.
 a new scale to be taken up at mission
 mts. involving an advance to get dollar
 back in cash value.

How can points out that there is still
 as 5 days, 5 nations - can yet be dealt
 with as one unified mission. Was a sys
 rather than sections - High School,
 High School, working. Not bearing on
 educational work.

Exercise chief bearing is given the
 real cause of ill blamed on the man-
 lair & the climate. And to have been a
 doctor & a trained nurse does not seem
 to save a woman from such death.
 On the hand note the no. of high women
 who break down.

I repeat of the woman trial. A blunder.

June 28.

After Conf. on work we turned deeper.
 gave spoke on "Pleading God." & spoke on
 "Gifts, with Dr. Chis.".

June 28. lovely morning - clear, cool.

1368-1628 - period of the thing department.

Heamon says it is of greater im-
 portance that doctors be shown to some
 way. work. & appeal to the patients &
 other coming, directly from the best doctors.
 It gives them a just notion of the work.
 of the best doctors - the big chief says nothing
 of them then all conclude that the
 one part of the work is of small account
 Dr. B. does not do this. Mocklin preaches
 an hour or two before going med. &
 a group of friends always has a picnic
 or walk with each patient. B. was
 thrown into work as one comes to
 come & so has never learned the use of
 him. for long. or relief. work. knows the
 med. lang.

H. says too the importance of making

one definite & unimpaired impression.
 - that we are preaching grace. as it is
 the hope. & should direct the mind of
 the church. to regard our aim as char-
 itable. that idea of religion in connec-
 tion with what making a foundation
 to him. In such schools as the truth been.
 the day. it was. The idea of training
 for money making - they know the law.
 for its working its products to earn
 '100. a mo - with their minds. that in
 work we have been. as the prominent
 part of the work. and we have been
 for the prominent one as the view
 as distinct unless of doing as have
 did "know for. only their anxiety."
 of we provided for out in church &
 show what school I would be as
 right but we don't. we put the state,
 around, apart for it often don't see
 what we have labored so to put. work
 on the mind of the church. the one imper-

ion that we are for peace only. We
not doing it.

We must go to China. You will be
excellent success. Show him two
bags the one choose as the one he
for but to be that up to the come to
decide so "has other done" for
from all secular advantages for today
believing as it does not appeal to
him.

Visited Miss. School - Disappears -
only began 10 years ago. By school he
his small school - 30 bags. Started
with teacher by. I go to come but
to so gain. Could not wait to go
6 students of Ch. bags. about half of
the bags on Ch. as an industrial
district. now only 1/2 - I see Chinese
ports costing now \$1.50 & \$2.00 a small
hand press. To going to put some tax.
the & build up a little deposit to
the of separating & to teach bags to work

with their hands & a rod. He had
 some more rods in time. Demand of
 as for some present of ¹⁰ to me for
 board. His answer it to say. In brief.
 He has two orders of board \$2.43
 a mo. Now who count them told them
 from as meat & no veg. with two
 meats & two veg. as for eat together
 in the same room. got 150 well by
 50 as an scholarship: no pay od.
 as given when as but 5 pay tuition
 also - I think some dollar to me
 the other by as almost as a scholar-
 ship. Tension believe in writing names.
 In this school teaches double time.
 No every service in writing logs
 in road. & in New li. Write a log
 in present condition of China can not
 command few report books to
 know the double. What not start to
 school together. but now the only such
 by with him saw there who as

by the air.

Mochein took in new Dis. of. (bapt.)
 with reports of 75. His sister, a Dr. who
 has women's wards. In basement
 had ramps. Picked sick ramps up
 along the road & bring them in to
 die. Ramps for 8. So died the Chinese
 chant. That which are for the dead
 but not the living buried them. Of
 the other ramp were sent out covered.
 One old man has been the measure
 of counting 25. Patients furnish as
 bedding & clothes & pay for their own
 board. - The ward not very clean &
 sanitary, but the Chin. do not mind.
 Much, rather antiseptic - but high
 & all the women in dirty condition
 appear as in pictures 64 cash - covering
 med. or a foot. Private rooms cost \$1.00
 \$2. for or their stay. Believes in picking
 many from the able to pay & others &
 from the rich. "Mochein. have a saying

"The big fish eat the little fish. The little fish eat the shrimp. The shrimp eat the mud." And so he quotes this & demands some meat from the big fish to put on the little fish.

Miss Jon Quinn Kelley, how she gets her school - new - his help. Costing 2500. Mex. 6 fields - as per on Ch. lower & 4 of them Ch. members. And to make them self-sufficient from the outset.

H. thinks that the Mex. had not come as could have solved our problem. My case & have raised a high scale of war. My day. I spend this. No idea of cooperative working but declares "If I cannot money show I right to use it to get the best standard & to breed up in education" however thinks that the are and as now put off from influence. As Naphai is part of the mission wants to the chin. He draws no line between

He draws no line between our civ-
 ilization, our manners, our virtues
 and theirs. They are all alike to
 him. Customs of the one are to him
 like the customs of the other. He
 has a few years ago
 carried out to sea they were sent
 to him. Not to the point of view
 of the law, but of the law.

H. J. Dr. Walter objected to the es-
 tablishment of a high school in
 the town. He said he could not
 do this. H. Mrs. A. maintains
 that we can't: that the difference be-
 tween us and them are not demon-
 strational but differences of prin-
 ciple. They are developing several men for
 similar work outside the mission -
 the church - to serve a strong church
 the young & lay element in the
 future of influence & salary. Is
 this so? Present in the school where

as to no. given (only into the work)
 we want to do the old Int. Sem. with
 the Syrac. esp. rather than to Beirut
 College & all.

He then got the honor College, a well
 equipped institution, & so he puts his
 boys, mainly from the mission schools
 the classics are taught in the college but
 as the other instruction is done in
 Eng. — But you are of our D. school teachers
 took his two boys out of our D. school
 school & sent them here to the College.
 So the D. school people dismissed him.
 At once he got over church too & was
 taken into the Episc. where he got a
 position as the Archdeacon & at
 times the salary he had been giving
 him.

He soon began to have nobody sent
 in the time of the trip. Outside the
 from him of the city. He just was
 always to come to work. For long

Even at the main steps in the Joint
 Temple on top of the tower that looks
 to cut during the day. The East-End
 Temple on a war by hills in the site
 of the observation hut for the Japanese two
 centuries ago. To view a Joint Temple.
 This present prop. was over 600
 years then at the same time then
 taken away. Now restored. No 9.
 It is there as a number of Joints here
 who are not Buddhist but that the
 Joint parts are not enough to wear
 the Joint Temple. Then they do not
 have so many ideas or any at all
 on the Budd.

Left Hankow about 11 am. and
 reached Chien Kiang about 3. P. M.
 The river is high & banks flooded.
 Rice paddy & rice not paddy
 that comes in October. The drive
 about bank. On banks are flooded.
 but take it very philosophically

and a man whose name is also
 mixed in with the story of fish.
 At this head called on S. D. Mullen.

on the hill back of the city. Siden-
 stricke, & Woodhige of the S. D. R. Saw
 only the S. D. R. were attending. The S.
 had had a hard work - did not be-
 lieve in the progress of the mission in
 having no boys' schools and several
 day schools taken by rats who had been
 teachers & converted. Had some dissen-
 sion in the city & reached some country
 people who were far more hopeful.
 Called Kupper's "Chick of Ind." of the
 North West. The building - costing \$7000
 D.D. raised of him at home outside.
 Two buildings - one occupied by Gulliver
 30 boys - mostly Chas. poor who had
 not yet any education other than who
 had nothing - nothing - from 8 yrs. to
 18. Had in inst. dept. teaching pho-
 tography, bookbinding & lacquerwork, &

Cabinet making. Only just paid for
 they get. As present boys have chosen
 work in indus. dept. are in to
 be up for work & to give in school &
 chance for prefer to those boys who
 are not be called to preach. Wont
 ch. boys but are told women who
 are so useless into his hands. Don
 not teach classics & Eng. They
 to teach paper work for business
 for a mission. In city has a class of
 6 or 8 boys whom he teaches Eng. each
 get. for \$2 a mo. each. His two teach-
 so not creating indus. but rather the
 indus. kept as by Chinamen. as
 young can do much saved by them
 in indus. as there is money and
 work & no bad work done for sale.
 These props. have some location
 on the hills. & extremely the hills. as
 nice - nicer than I have ever lived
 in or even seen in case of the hills.

Jump inside but the trav. critic does not go in.

at Hook. The new road is a nice
 one. Rickshaws are used in the
 place the very wobbly & the wheels soon
 die but the thin. like that. It gives
 more employment.

On road at Chikiang met Hutter
 & Mr. who has left Tientsin &
 is well. Preacher away but says
 lives here. All men & women, depressed.
 He & Mrs. Linderstricker both say that
 Mandarin are coming, no exposure
 matter & is understood. Mrs. says that
 there are not demands of dialect
 that block preaching in the local
 stations to the north.

Hutter says that when he calls Jesus
 to the aged workers, always at it.
 There are about 300 names he thinks
 in Chikiang.

The former Brit. lion has returned

June 29

Chia Gile went into for the But
Consulate.

June 29. Reached Hoi about 10 am.
The union or guild idea is old on
here. So the profit sharing idea. Busi-
ness good, & somehow to be in the
business. So each man gets blame
towards which China is pressing fin-
guly. They are old in China.

When Mierhead came to Chia there
was 10 or 20 when Bp. Words
came there was less than 50. Now
they are now 5000 as I did there
are now 7000. Some say 10000.

Yam. They are not complete with the Chi-
nese in printing. They are working up
the drive we are in here. The compe-
tition too stiff for American or for to
stand up v. etc. Mike once is losing
They usually it is hard work to get
things there; but already can get parts
work in China steps that the so much

are going to move their firm from
the way of the No. M. & P. from Woodrow
here.

Just Scarborough Collection of Cheals
Proubs. plus some of Cheals hits
Cornaby "Ship of China. Rock Stairs" by
Chelley, Paternoster Row, London

Dined with Dr. & Mrs. Rose in the
evening with Dr. Hansen. Dr. Rose says
that there is a wall between opening to
the north of Korea across the Korean
who extends clear up to the border of
Russia goes out of the work of the
his Brice collection. There are 24 valleys a
man 300 mi. east of Wacken and 500
north of Korea, no roads, which are free
of inquiries. Behind there are 1000 others
here. There it can't be worked from
Korea. My - the Scotch the Irish Priest
look together - how are the open only
each supply it our nation great.
Photo on same principles however a

The natives do not know the difference.
 I asked as to the social causes of the move-
 ment in Manchuria. Referred to the war and
 to the A.C. Sgs the latter have made so
 obvious by their oppression. How not
 ought to enlighten but have maintained
 their political power & pressed as cause
 of this people. The A.C. Sgs & people also
 claim to be the subjects not of China
 but of the Pope & the officials of the Ch.
 among the practice of the Chin officials
 the only one who dared to work badly.
 defend their rights were the Prot. Mts. the
 who put off the movement. Rose told
 that the P.M. secured the French Min.
 orders from the Chinese people of the signed
 character - when the only person signed
 was slanders a rival of the A.C. Church.
 Sgs the foreign priests don't preach to the heathen
 or make so accessible to them: keep a
 sort of status. Those who want to know how
 but they regard it as beneath their dignity.

to preach hostility to outsiders. In one or
two places they do. While Russia has
no present aggressive intentions but
are only strengthening her bond so that Man-
churia will fall into her hands when-
ever trouble arises. Russia says he does not
believe in schools as agencies for the
conversion of men. But then one gets.

Dr. Hansen says that roughly the W. C.
schools are each 5000 from the West.
The Schomberg was opened about 1890 &
Chungchow about 1891.

Went later to meeting of Conf. Com. of Shanghai
Conf. of 1890 in prep. for next Conf. Had
many discussions. Grant & I suggested
points that had come to us at Western
Conf. Here. Dr. Muirhead believes in the de-
struction of churches & the partitioning of the
country territorially. Thinks that there is
great work as it is, that that of a
few companies of soldiers holding them to
denominations that might be sent

in speaking to people: thinks that in many
 the local the nation grow, our money &
 sectarian influence. Dr. Allen the antago-
 nist of all these principles: he declares that
 our mission for Egypt is being re-
 cent great church in good sense & they
 are preparing in their native papers to
 come together and have no body of church
 and to be self supporting & independent, a
 new united native church. H. A. regard
 this as awful; says if we ever draw on
 money we can control them they are
 too immature yet to be allowed to try to
 work alone; depends crowding into big
 centres or power of having plants there
 for training natives and charging on
 them the work of reaching the "country
 creatures". Dr. Muirhead says we must
 the nat. preachers ought to spread as
 many as them. Why do we not trust
 them enough to please God with them.
 I suggested the following topics: 1. Work

& efficiency. In duplication of work as in
 hospitals, schools etc. when any one of
 them give more openings than we can
 follow up: in waste in translation etc.
 2. Spiritualisation of native churches & train-
 ing in work and self-support. 3. Less of
 conversation between fractions of a mis-
 sion and less of a native church. 4. As
 a Mission Board responsible for doing
 everything for foreign missions paid with
 money & done or is there a line of divi-
 sion which makes of same things as
 at the responsibility of Mission Bds.
 the state the division of the church of in-
 digenous lands, e.g. teaching Exp. 5 Phil-
 anthropic & charitable work - its per-
 sons, place & limitations. 6. Organiza-
 tion & method of new work. I have
 almost all missions agreed and work
 but are agreed as to the fact that a
 better way is possible for new work &
 agree in the main features of this

way eg. Pat on Sept 1st in new
work. Allen to the Agency the down-
ward. waste in Thai spoke of the desir-
ability of developing new work on basis
of voluntary. Allen - that a Sept 1st
an agreement on same point principle
for new work would react on old with
good effect.

After the meeting Elvin & I went
I walked the Doonaw Road - the path
of the Thai. That place, doors - deep
fire of fire as it is. a many.
feeding in food. & referring to the ac-
tivation of Thai was said. "Yes & you
know Doonaw Road." He then to be
told the M.C. to shut up the place
but the M.C. would be useless from
each tea table & each grain each.
would not. He then said so called
there. to suppress the & as said. So,
because of the many in it and the
same of the place, tea drinking, used.

June 30.

81

opium beds. Hundreds of little girls are
piled up, even the old women round
about; the alleys & back streets full of them
- screaming - the sound of the music
the sickening cries of the opium.

Now home the the night about 10³⁰.

June 30. Went out to Zi Ka wei, the R.
C. place with Rev. Hays. Place where
work is carried on the the keep from
property. In the R. own a lot
quit the workers. So a big new school
with a Bavarian priest who talks
English. Took me over some 20 German prints
one American - representing 14 nations
allies & 20 other pictures. How a col-
lege for training priests in the that
city. At Zi Ka wei have printing school,
a girl orphan with 200 - the priest
told me the man was on his side
just to come at 44 years old been here
28 years, or at I think. He teaches the
Chin. classics in the school here.

About 200 boys studying classes in prep.
for point. Same. Had a list part of
those who had taken degree. Enrolled
about 100. About 15 or 20 of these had
not been since he came. His school
is for this purpose only. So are trying to
do what the Meth. are only in Chemis-
try want the supplemental men. The
two rooms - with pretty windows for
watching. Chosen to be enlarged. The first
bowed in showing us into sort of the
Ch. & used half wall, or, but talked about.
How could a single nat. distinguish
this from his old idolatry. The dangerous
surrounded by the kind of house they use
for their prayers. The father has each
a single uncarpeted room with a mat.
bed, a table & a box some books. The
nat. fathers & the foreign live together.
Showed me two rooms of stairs
which the younger priests have. The re-
creation room they use for boyhood

fine a day. A beautiful library. Then
 went over Observatory & Museum. The
 latter Biological Zoological. As used
 not for botany but chiefly for research
 etc. of pollen - this in all a group
 children moved all over who spoke
 most beautiful Eng. & spoke of the Arch
 telescope etc. knew the highest etc. It is a
 great institution. It overlooks the indi-
 vidual. It acts unscrupulously now in
 the assurance that the procedure of these
 who come in unscrupulously can be raised
 purely. There is pain in it all. Only
 the history of exploit where they have
 had this way condemn them. Does
 does not not's would need but in
 education & methods? Not - Reason in
 education. Adaptation. Economy. The
 policy. Devotion. This has too not
 the way they are not working on these
 extent. The observ. etc. have so used
 to gain influence over individuals etc

The neighborhood people like the church,
not sectarian here. No zoological parks
has done good work. Had plates of
bone etc. done two pan drawers
on stone by the chin. boys.

This board has the great point in
Ork's. methods were the turning of
the whole church to worship & work
rather than a good preacher. This is
say in this field as a principle
of ec. says that it is then waste
to take a young man and put
him in a brother place as a
stated supply. and expect him to stand
as a ~~doer~~ unless he is constantly
visited that so day schools are
waste unless so supervised. Think
Am. Bd. carries done more solid work
than the Mech. institution at Peking
which wastes if the best in China
makes polygamy which are who can
afford practice in one of the best

will to uproot. But binding the
 of wood & then his heavy C. balance
 of loss melted down & forced waves
 against it.

Not the way on ships shore point
 is applied not with trawls but by
 the hands or by a deth.

Truly I go much easier as Mrs. Abbs
 the account of the cripples died not singular.
 These of avatars, and of no other a
 man came as his reason for not
 becoming a clerk. That is to do to
 named to to women the world
 prevented from being manipulated
 into some animal to serve the
 father his benefactor.

Edwin I go as before in that as
 this up. This and ladies find it
 take seat per now for a house (4)
 some years ago for which now
 they have to pay 40 tons other
 all things have risen.

89

July 1.

Left Mei. about six or P. M. I. tender
and reached "Cheva" about seven. It
is ten now & we have not started.
Mainly an American crowd on board.
Our countrymen are not as the cream
of human society.

Dr. Shier & Dr. Allen last night
both took view that loyalty to our So-
cieties demands denominationalism. Is
that so? Are we to leave? Is the
way given to extend & increase denomi-
nations of would be some people as
is good to welcome Union movements?

Then found in China that Dr. Thiers
had written a program waited at
now for the next Conf. would need to
be overhauled to bring it up to date
before the Conf.

July 1. Beautiful day the the boat
pitched some and we had to get our
sea legs.

Had to drink character, love & ca.

host, ponderousness in the eyes of a
 minister to you. The vice - Regent of Siam
 the Supt. who succeeded Jacob 2356 B.C.
 who was the Supt. and whom Confucius
 and "Book of History" began. You asked
 "What are the nine virtues?" The minister
 replied "affability combined with dignity;
 mildness combined with firmness;
 bluntness combined with respectfulness;
 aptness for government, combined with
 reverence; docility combined with bold-
 ness; straightforwardness combined
 with gentleness; boldness combined with
 discrimination; vigor combined with ten-
 acity; - & valor combined with rightness."
 Doyle p. 13. Given in Confucius.

Who who began to rule 1122 B.C.
 was advised to receive a foreign
 present of horses & a minister who
 said "Complete virtue allows no con-
 temptuous familiarity & a prince should
 not look on strange things & & even

dogs & horses which are not native
to his country, he will not keep: fine
birds & strange animals he will not
nourish in his kingdom. When he does
not look on foreign things as precious
foreigners will come to him: when it is
work which is precious to him, then
his own people will enjoy repose." Song.
book p. 17. This same Woo "attached
great importance to the people being
taught the duties of the fine relations of
society, to this being well fed, & to the
proper observance of funeral cere-
monies and of sacrifices. He showed the
beauty of his truthfulness & proved
daily his righteousness. He honored
virtue & rewarded merit. When he
was angry to let his robes fall down,
& fast his hands & the beggar was
forgiven."

When any lie visits my fields
I showed unto them saying that they

do not waste time in complaining at the shortness of the visit. If Miss Silver for example had spent in giving me her opinions & information which she spent in this way I should be much better off.

Our most representative school is Hanychow Nank., Hai Soach. as they really do that the boy scheme is saved to this house the of course also this learning power is lost.

Soyfai story to Confucius son. "How you have any lesson from your father different from what we have all heard?" asked an inquisitive disciple of him. "No", replied he, "he was standing alone over when I was passing thro the court, below with noisy steps. and said to me, 'How you used to Order?' On my replying 'not yet', he added, 'If you do not learn the Order you are not fit to command and'. Another day, in the same place the

same way he said to me, 'How you read
the rule of Propriety?' On my replying 'Not
yet?' he added, 'If you do not learn the
rule of Propriety, your grounds can not
be established.' 'I asked no thing,' said
the enthusiastic disciple and I have
learned these things. I have learnt about
the ruler: I have learnt about the rule
of Propriety & I have learnt that the superior
man maintains a distant reserve from
and his son." p. 27

Said Confucius. "I do not open the truth
to one who is not eager for knowledge,
nor do I help any one who is not anxious
one to improve so. When I have pre-
sented one corner of a subject and the
listener cannot know it from the other
then I do not repeat my lesson" p. 27

Confucianism a system of 'humanistic
observance and cautious conduct'
being sought. Said Conf. "A sage does
not enter a talking state nor dwell

in a disappointed one. When right principles of conduct prevail to show as they are, but when they are frustrated to remain concealed." p. 29

Jon Yin, minister of Duke Kung, Duke of T's said in criticism "This King Fong-tze has a thousand peculiarities. He would take care to labour all to know about the ceremonies of going up and going down." p. 31.

Confucius has human nature to be good and the responsibility for crime or vice to be laid on the teacher. He backs up the parent who shows how regulated and instructed better. Reproaching capital punishment to be laid to the charge of the clan "but you cannot decline to pay what is good & the people are the good." p. 36. Example of rules etc. to be ruled his own life. When he to one exalted a man he said "This is his great rule in the world; a man with a re-

billions heart, who became longwinded;
 a man who joins to vicious deeds a
 fine temper; a man whose words are
 knowingly false; a man who treasures
 in his memory noxious deeds and dis-
 seminates them; a man who follows evil
 and publishes it."

Later when discredited he said "I have
 not seen one who loves virtue as he
 loves beauty." An oath extracted by force
 he did not regard as binding.

To the Duke of Gui he said in reply to
 an inquiry to war, "If you should
 wish to know how to arrange mili-
 tary matters I will answer you,
 but about weapons I know nothing."

Towards the end the Duke told in
 this year he could project a spot,
 he began to get discouraged and stop-
 ping being unknown "How do you
 mean that you are unknown?" asked
 Jaz. Kung, "I don't complain of Providence"

and the Jews." the first fault with
 men that bearing is neglected suc-
 cess is worshiped. Heaven knows no.
 "Never does a superior man pass
 away without leaving a name behind
 him. But my principles make no
 proper use of, how shall I be viewed
 in future ages?" Mark how Ching
 views him.

Miss Johnston writes to Emma from
 Dankers telling of this Ch. Soc. in
 her school. Some time ago school was
 to close & the boys scatter. He heard
 four of them singing in one of the hills
 but alone. "God be with you till we
 meet again". Then one of the boys
 commended them all to God. Some
 of them were going over to Herman
 where the persecution had been. This
 I saw them all standing up together
 singing out of a book. One was a
 laborer son. One was a boy from

a high "pinnacle" faintly above our
 whole degree & every examination
 and inclusion of some of its men &
 teachers. In this with Ch. Soc.

The Sage - Doyle p. 72. Prayer. p. 78
 As to spirits "Spirits are to be respected
 but to be kept at a distance." "What you
 are not able to serve men how can
 you serve their spirits?" yet "How alien
 is the capacity of spiritual beings.
 We look for them but we do not to them
 we listen for them, but we do not hear
 them. Yet they enter into all things and
 there is nothing without them. They cause
 the people of the Empire to fast & weep, to
 array & in their richest dress
 in order to attend at their sacrifices.
 Then like overflowing water they seem
 to be over the heads & on the right &
 left of their worshippers." pp. 81, 82

The Superior man differs from the
 Sage in his argument & his doctrine. p. 87-91

Wynne. Could be balance of anta-
cristic character or to adjust
them. Weyman p. 93, 101, 108, 116, 136, 148.

Your class of men p. 72. Yet
expression of ignorance a part of bear-
ing otherwise p. 95

No speculation. - all study of historic
models. "I have been the whole day out-
er eating the whole night without sleep-
ing, occupied with thinking. But it was
of no use. The better plan is to learn."
Hun 22. Doug. p. 92

Some contradiction in Emerson 22. The
heart of man is tied down to be "nat-
ural, prone to err and that its affinity
for the right way is small."

It was possibly obligation to take up
not down shown in the Sen Sen & also
in Emerson. Confession of man attained
p. 103, - to see father as Reg., to see
friend as minister, to see elder brother
to open mind to what one requires of them.

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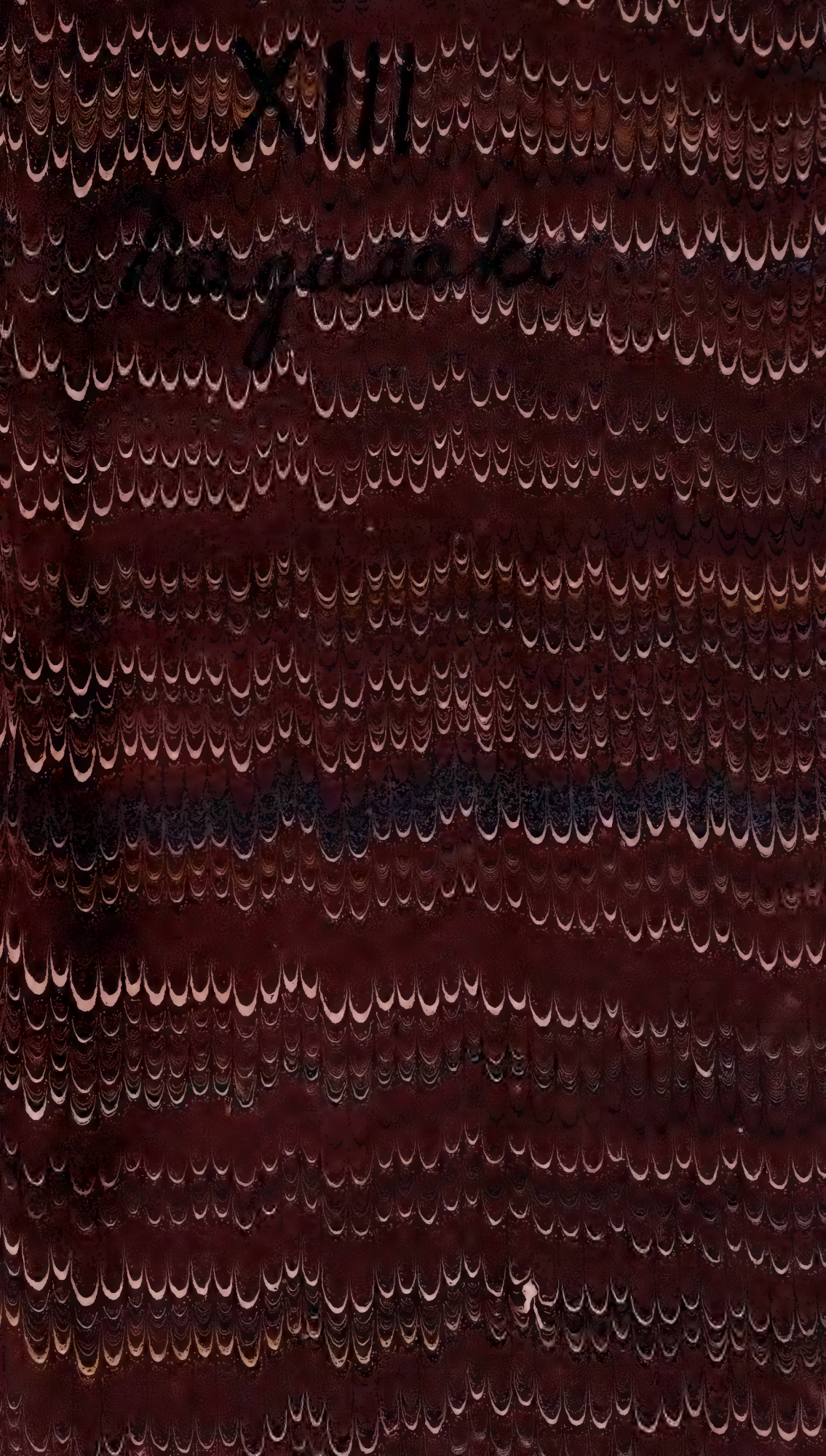
Americans chow 89





XIII Nagasaki
Osaka, Kyoto





Filial piety - Douglas pp. 119-124.
 Confuc. commands placing ancestors
 on a level with Heaven & Yang Ti. Pg
 12. "Confucianism must be torn up by
 the roots before it will be logically
 possible for the Chinese to make light of
 a duty which springs from one of the
 most generous instincts of the human
 heart & which is bound up with everything
 that is good in the constitution of the Chi-
 nese Commonwealth." p. 121.

Boys & girls in China. In Confuc. Book
 of Poetry the poet forecasts the future of
 King Tchen:

"Some shall be seen on couches banded to rest.
 The little ones, enrobed, with scattered play;
 Their infant cries as loud as storm behests;
 Their knees the vermilion covers shall display.
 As King he goes, no man to address."
 "The next our Prince, as the states shall sway."
 Contrast this with the little & poor.
 "And daughters also to him shall be born."

They shall be placed upon the ground to sleep;
 their play things taken, their dress the simplest;
 their part alike from food & ill to keep.
 And, near their parents' heads to ease to women,
 To cook the food, & spin, & melt to keep."

Said Confucius. "Of all people women
 & servants are the most difficult to
 manage. If you are familiar with
 them, they become forward. If you keep
 them at a distance, they become dis-
 contented." Allowed Poyopoy and di-
 vore for seven pounds: disallowed
 love to her father - or water in love.
 2. Carelessness, 3. Headiness, & jealousy.
 5. Greediness, 6. Gossipousness, 7. Stealing

On friendship. "To find enjoyment
 in many virtues, friendship is advanta-
 geous." "There are three advantageous
 kinds of friendship - viz., with the up-
 right, with the sincere, & with the self-
 loved; and there are three injurious
 kinds of friendship - viz., with the haughty,

July 2

and the coals are with the glib tongues."

July 2. Reached Nagasaki about 5 am.
Went ashore for breakfast with Puller
of the Reformed Mission.

One's first impression was made by the
small quarantine officials, tiny little peo-
ple who did not know what they wanted.
and kept counting us and wondering up &
down. Then the women & men came with the
coal which the men of war do not use.
They buy Cardiff coal at \$18 per ton when
they could get this coal which is a dirty
coal for \$7 per ton. All the small officials
and many others seem to know English.

The "Boston" is lying in the harbor &
it is good to see the store & sturgeon on
it.

The people are less modest in their
dress even than the Chinese women &
men. Never saw a Chin. man so dis-
respected as the women are here. Odd
mixtures of foreign hats, hair big wood-

in their and their bath cropper clothes

Mr. Hepburn says they are fine, now
against the U. S., that the trouble came
from the young men between 18 & 25
who have been in schools & colleges
& are sure they know everything & they
want to fight everybody. These fellows
they are taking & in politicians & not
truly the members who get out
stand up against them. Because that
the job is very fine. One day you
find the most good money. Used to
they talking about as they find.
Now they turn clear around our the
Sandwich Islands. and coinciding to
see the "Boston" has just at this time
Hepburn charged a good deal of the
anti foreign feeling back to Brinkley
of the Japan Mail. who has always had
the pro-Jap. passion. Now Japan has
too much in the hand with Korea.
Run over to play the pool with U. S.

A great many Russians live here. Many live on stone. Peter says they are idle. There are about 1000 foreigners here. Americans mostly are missionaries.

The Cmt have Bishop some women here & are doing work. The Meth. have schools - for girls the largest in town for boys also. The Dutch Ref. have boys school & theol. dept. & a girls school too. With about 20 Prot. preachers there the island.

The best job. people that are so mighty!

Corpus. approved of blood revenge in the case of parricide & even others. E. J. 124 p. "A transgressor & not a maker, believing in & loving the ancient" he said of himself.

Peter says there are 80 boys in the school this year, perhaps 1/4 more. 18 active members of the Yucca. School has been suffering from the reaction but is recovering now.

Have had 9 grad. classes, 25 graduates,
4 of whom are now preachers, 4 now
teaching or engaged in chtr. work.
When they graduated all but several were
Qtm. Several have dropped chtr. serv.
now about 20 of them chtr.

Peter says he knows little of the beh-
avior drift of opinion, because no jeal-
ousy or antagon. on part of those with
whom he comes in contact. They may talk
of such things among so but think not
likely.

Met one of the country missionaries of
the Dutch Ref. whose station is out toward
Keweenaw. Says that have had good
year. Large audience. They trouble the
moving of the people owing to the river
industrial, rail roads etc. Have had
opponents at meetings but found more
than too. Such a spirit as present antagon.
to us. one of the Hawaiian friends said the
people at last are a real his American

citizenship has been as a passport. The
 people do distinguish between foreign nation-
 ality. Has a trav. passport good for one
 year which the Gov. has issued on request
 of Am. Consul. Has no residence passport.
 When he applied for one filled it out free
 of detail. Court. officers said "make it simple
 telling the plain facts" so he wrote that
 he was teaching Amity. The Court. in Song
 do not issue passport but just let
 go, let the man stay where he is & the
 local officials give him a copy of this.
 First law is that the foreigners must be in
 the employment of the native in some way.
 Name of his missionary.

Attended the graduation exercises at the
 Dutch Reg. school. The young men wear
 white spots in the middle of their shoulders
 on each sleeve which are the crests of
 the families. The first speaker was very
 vehement but "coarse," with great little
 words in his throat at times. Then came

a boy in Eng. "Duties on the old Camp Ground".
 Then a young fellow read an essay on
 "The civilization of the 20th Cent. and the
 Independence of the Scholar." "Every Soc.
 has some duty and that duty is - the
 extension of civilization and each man
 has a duty. The one who has the greater
 duty is the scholar. He is the independ-
 ent thinker who must find the hid-
 den sources from which new powers flow
 which make new civilizations. Others
 must follow the scholar. Civilization is
 infinite. As the boys saw three or four
 who are helped by everything. Boarding
 them alone. They had also 50 cents a mo.
 for, amounting to nearly \$40 weekly.
 Peter thinks they could give another
 donation with boys from the country. And
 give them over 1000 boys who could have
 gone into middle schools but there was
 not room for them. This school is a
 good grade middle school but it needs

about a year higher in its vol. at
 that 10 hours out of 24 are given to Eng.,
 5 to Chinese, 4 to Arithmetic. Eng. diminishes
 as the 10 or 12 hours of the scientific
 teaching is done in it. The Chin. classes
 are taught but I don't know how well.
 How many teachers regularly - as but as a Chin.
 two missionaries - P. & D. in the school,
 German leave none. P. says the well
 taken as at Mei's school in that district.
 it would build it up & give us a sharp
 district. Need the school. to give him 70
 into the M. P. Why not? Why?

How seen children carried they like
 popoos, in a bowl on back, cradle of
 the back, cradle of the hip, cradle of a
 shoulder, in the basket.

"A glance at the sarcophagi of Wellington
 Nelson or the heart of the Duke is enough
 to fill one with a desire to emulate their
 greatness" writes a Chinaman of St. Paul's
 Cathedral in St. John's Echo.

B. & G. B. Joe. in China has in Easy Wen li
 as of the N. J. and Psalm of Proulx, Mai
 Collog. Joseph Psalm & Act. Ningbo Collog.
 Romanized. N. J. Members. Josh. Judge. Ruth
 & Tower. Wen Chao Collog. Romanized^{9th & 10th} Tai
 Chou Collog. Romanized. N. J. Tsochow Col.
 Bible Psalm. Mai shu. Romanized. Any
 Collog. Romanized. O. J. & N. J. Swatow Col.
 Romanized. Gen Jones. Hoggis to Maladi,
 Watt - Act. Phil - Col. I & II The. I & II Tim.
 Titus & Philemon. James, - Jude. Canton
 Collog. N. J. Gen. Psa. Romanized. Wash.
 Luke. Watt Joe. Hokka Collog. N. J.
 Gen. Rev. Hainanese Rom John Tilleten,
 N. J. Wopalian, N. J. & O. J. National Classical
 & Watt. Collog. Kalmuk. Popels.

Long took with Dr. Tuckerson of
 the Mech. School. Said that formerly they
 had no limitation about transfers but
 now do not transfer at all, the
 the mission people can. Responsible to
 B. & down by B. may give permission

Men abused and liberty & would scamp
 good work to build up San bet scheme
 of work which would not be approved
 by all or last. For his principle in that
 education should not be carried on too
 far in advance of the nat. ch. at least
 done here by almost all missions, wh.
 had in consequence extensive college def-
 icitment free of missionaries with
 half a dozen students. Too much foreign
 money spent in education. This was
 for mission. In his school here,
 there was two, the rest of the work done
 by natives - two professors of the Imp.
 Univ. school. The other teaching that
 from DePauw. Some two hours science
 & math. John L. says the school is
 well now, 125 boys - 75 or so from
 Chh. houses. Belius school had,
 have reference to the Chh. can meetings
 and power of these communities not
 in mind. As long as boys for food,

dates etc the the of theology. Students
 are paid 3⁷⁵ per a month. This over
 40% of the men of the men come from
 this house & they are poor. Under and
 system has its own. Much about some
 who come per Exp. & collect at with
 that significantly & nothing else. - made
 no yield for humanity and was lost
 how Exp. taught as an accomplishment men
 like French, each day meeting as
 of the foreign teachers each day. On
 the day each taught wholly in Exp. as
 there are no job. but known to Exp.
 These teachers Ch. Hist. & Religious Patrol
 theol. Could not trust any of the
 These nat. men with either a doc-
 trine. Could get men who are straight
 as "lies" - "oh yes, surely", they say.
 "the best of justice", or a relation
 of teacher, or father & son. How not
 the fibre. Calls this "whitewashed
 death Evident", the men, while 5

miles from treaty ports is free
 heathenism again: the vast part of
 the country untouched, of mission.
 are not greatly delayed, yet there
 are few. observe that where there
 is mission, opposition there is strong
 for a point. When now, the natives
 settle down. Often it is for friends
 to visit long port quarterly.
 There are five missions here in this
 island when now is free the states.
 Only the men now. 700000 people
 these men are the best in
 Japan, the Japanese men the present
 rulers. The Dutch Reg. have these men.
 The Eng. have 45 men, 20 men. An
 an evangel. mission. Preachers are
 trained at Kobe. The Dutch have 17
 nat. preachers on the islands.

In the Empire are the 19 active
 missions and about 40 nat. pre-
 chers. No jealousy or trouble, no

his ever done. Inmost system kept
 up, down under system. Have 19
 leaders here in the 1st Ch. which is
 kept by Sappatip. Has wholly S.S.
 down here. Agree in future from
 B.S. This B.S. agree to give Nat. Ch.
 \$6 to its \$1 for advance work. Was
 and several years ago decided to give
 the Cong. - a com. of Nat. Test. Com. -
 \$13000 (old) per group. Was to decrease
 \$1000 (old) annually. This year was
 \$11000. Only one case of doctrinal
 looseness in Cong. yet to feel Japan
 free yet & would not trust the
 Ch. at all to work alone. With the
 great battles here are to be met
 10 yrs. over the old Test. and the di-
 vinity of Christ.

The Jap. character a contradiction,
 fierce, changeable, the mechanism of
 the East. The Chin. hard to put at,
 but to be stable, reliable. The Jap.

pleas, imitation but only outside
 glossed over.

There is great deal of solicitude
 over the treaty. Says the Jap. press
 as dodges. The Japs. are working
 on their laws but know that they can
 not handle the thing. Think there is
 heading back & the Eng. then. are
 slip out the move on the most fa-
 vored nation clause or will simply
 not let the treaty go into effect.
 But the Japs too suspicious & incom-
 able as yet.

Think the people more open to change
 now than since '82. - as to war the
 during war people had no interest
 in liberty.

As to no war over Hawaii,
 Count Okuma, reported to have said
 that Japs. would prefer with dig-
 nity but after that could do nothing
 but 7/8 of Japs. experts as to Am.

and has to work and be simply to
 waste men. Only want to guard the
 25000 jobs in Hawaii from the U.S.
 contract labor laws. Are here to
 except them for I. I. The claim that
 this is stage vs. court. is not the
 thing. claim to be used. They are the
 govt. are saved. It is the govt. un-
 trained, reactionary men who are vs.
 everything foreign & want to go back.
 the worse.

Spain has just estab. a consulate
 here to watch for the Philippine
 rebels.

The other day when we went into
 a big Spanish den near the fair.
 to see the show of the women
 there & as of the men make the
 customary reply that it was a for-
 eign thing & foreigners brought it. I
 told them that it came from the
 land of Bredoba!

July 3.

July 3. United Normal School 47 in the Empire. There in the three prefectures, Tokyo, Osaka, and one in each Ken. 120 students, 90 men, 30 women. All expenses provided for them; the men a four year course, women three. Men are bound to teach 10 yrs. for board, and women 5 before leaving service. Men men get 12 yen a month & women 8 yen. I would date of term of year began since last day not exceed 25 yen for the men. Total cost last year yen 17000. Some of the teachers took 20000 yen. Board & keep & clothes etc of the pupils given. Cost 80 yen apiece last year. Prod. have to take exam. before teaching. The high school & univ. prod. can get appointments without exam. No of pupils fixed, but there a few times as many as can be taken in want to come from prod. of lower schools. The course is level higher than middle school. Can enter univ. from 3rd yr. of

I have the low age 12 to 20, this comp.
 this some more to 3rd yr. many. One
 has 12 to 18 yr. & even been competitive
 exam. Teach Eng. & Music. So great need
 of teachers to capacity, get schools to be
 enlarged. The lower schools are coeducational.
 & are taught either by men or women. I ap-
 teach ethics, pol. econ., hist. in the schools
 from 10 to 12 years. music & education
 of the teachers then how come from the
 higher normal school in Tokyo. Altogether
 there are 12 teachers have been a head-
 master & common school training school
 including teachers here there are about 22.
 Any one who wishes may prepare a list of
 and submit to Govt. Educatl. Dept. may
 be so & if approved, the teachers in Govt
 should be free to use it. Private
 schools may use other books. Ethics
 has taught by lectures. I asked to print
 on this. I said to get this one had but
 passed a print carrying a great theme

of Buddhist idols. Has a bowl with a
copper tree in it beating on it and goes
house to house turning his back with
the idols to be seen and then offering his
bowl for money. The priests are as ugly
as in China. I think the people respect
Buddhism. In the latter temples are
no idols, - there are arch ways leading up
to it and it is low within.

Visited the Middle school. There are 120
others in the country, 3 in this town, 5
in Koko town. There are 30000 men in the
schools, 400 in the school here. Each pays
60 cents a month. Two or three teachers
in each middle school must be proce-
dents from the town. There are 15 teachers
here, 6 hours a week given to Eng. 13
hours to Joh. & Chin. Now get the teachers
as above. The one who teaches Ethics was
an elder in Ch. and a former teacher
of missionaries. Now is a member of
the Synod. - no lot in his Ethics. Was

teaching Cypre. classics ethics when we
 went in. How has a text book in chin
 classics which combines them. and wh
 the students memorize as at Cypre.
 This is another teacher who was a Chri.
 in our Dutch Ref. School but is off now.
 I asked him about them in ethics. He
 was quicker over this said no "he
 has no God in our ethics. He says
 nothing about Him. Don't know. This
 is Bud, Hunt, Cypre, Chrtz. Can not teach
 any as. This the ethics teacher who is
 a Cypre. teaches Cypre. ethics." Then
 away from the school each year two or
 four times as many as they take
 of those who are sent out by the Cypre.
 their money to the mission schools.
 At another school have now 500 appi-
 cants for 150 openings in a school.
 Each boy pays 60 cents a month, at this
 the school. Have boarding now but
 have had them a paper as so, so that

special permission needs to be gained for
 being outside. No bag bag, no cap for being
 a teacher etc. Boys impudent as to dress. No
 writing of the Jap. a great dog, the watched
 them. Character has needs to be learned.
 When the Osaka elder was teaching ethics
 today P. said he understood him no
 better than I. He used so many Chinese
 terms. No Jap. a spread out land. Exp. from
 China there in it are more compact
 there is a standard course of study for
 the middle schools but it is varied.
 There is a pop. dept. to the Union too of
 parents.

At Normal School saw also doll room
 etc Boys sleep 8 or 9 in a room - all the
 educat. system now crowded. Have
 the singing class sing the Natl. Anthem
 in a class of wooden men.

Five of the high schools Keio, Meiji,
 Yamanashi, Kyoto, Tokyo, Sendai.

In Japan N. P. in Hokkaido. The W.

Ref. came next at the mouth of the main
 island, then the Grm. Ref., at Iwodoi where
 also the Emp. are. At Tokyo are the
 Dutch Ref. South of Tokyo. Nagai was at
 Nagasaki. The Jap. had no report for
 him feeling that they had no need of him
 their nobility. He is an ant coast.
 Amer. Spies are in Tokyo Club at Osaka &
 Kansai & Hokkaido. So Pres. are north
 of Kyoto. In the are the Amer. Pres. who
 are American. Boston is at Matsuyama.
 One fourth of all the missions are in the
 Council body. This Council report is poor.
 P. Sgs. can't open the door. School in
 territory near the houses of the Amer. Pres.
 who can't be invited in because we can't
 have them in there. This they are sat-
 isfied with us. Sending this man to
 the Wei's Governor. Arrived Kobe the 20.
 Pres. & Capt. So. With. Shikoku occupied
 by So. With So. Pres. Get exact facts on
 this

P. says that not counting where there are 60 missionaries in Kiangsin. That Dr. Hs. idea that land has been practically empty was nonsense. Not 40 and missions. Here

No difficulty in the way of a Ch'ing Univ. getting the confidence of the people. The Ho. Ansha had it, the there was no need for it so great as now. Since the students had the same disabilities as the students of private schools. These disabilities are disabilities to military draft. P. says this students have sometimes been taken away into army. (1) That Govt. Middle School men can enter military schools & without exam. Others can not however and are greatly oppressed. (2) So as also in high Govt. appts. & are given to the Govt. School men. This applies to the private schools are broken down as in Tokyo. The private schools are growing too powerful, Takizawa Univ. and Gendai University. and the New School is

P. thinks the Ymca educational movement which stopped 6 years ago does this the Ymca. antichrist to Christ. They pretended neutrality but did not want Christ. Men and preferred a low, poor anti Christ teacher to a Christ man. The Ymca sent out first rate men as this. but the Ymca. sought out the other ways of getting men. P. says 83 volunteers have come to job. know 8 who come in the education, cook. Have anti Christ men like them who had chair of Exp. lit. while the nat. men never refer to Christ. The educated men are purely ignorant of it.

The Govt. issues licenses to private schools certifying that they have been examined and are on a grade with the Govt. middle school. The Wash. School in Tokyo. Japan. School in Korea have it. So accept this license involves Govt. visitation, acceptance of Govt. curriculum

and requires much more of Bible as required teaching. Grade in return the exemption of government students.

Theoretically students move from one school to another with no loss of entrance, the loss of graduation sup-
pliment. The competition is needed between the schools as all too small to accom-
modate those coming from lower grade.

P. thinks the theol. state of the ch.
as far as he sees it is strengthening.
the ed views are views more favorable.
In the Cong. Ch. shift of theol. opinion
is most variable because of the mis-
sionaries. The education of the church and
the magazine, e.g. of Dr. DeBarrett which
is the Outlook, the Andover Review got
up for Japan. He does not like to
have "heaven" and the doctrine of loss
of men.

At Day School connected with Yama
School are 400 children, nearly 300

boys. - Sewing, physical exercise, reading etc. Dumb bells, fencing & wrestling are used also military drill as in the Home School is. The kindergarten had about 75 children in it, cut to 40. The job. women take care to such work. In the day school boys pay 10 cents, girls 5. In regular day schools boys are charged 40 and girls 20. There are no free parent. schools. are are supported by the taxes. which I am told are $1\frac{1}{2}$ or 2 percent in all. Total cost of the middle school is about 10000 yen. Has pretty good laboratory & physics lecture room. Is also in Home School. Chemistry & physics are taught in the last year of the lower school grade.

Miss Zwenner says they have three statues inside Aomori. Thanks the Gorky mission. would like a little division. The she likes the union. They have 11 churches with seven pastors. Eng. Pres. have the same

The pastor I think I see where people support
 him or the chapel keeper the the mission
 have given them the churches. The people
 support two missions now, one among
 the Hakkas 100 miles away, with two or
 three missionaries. I saw last year for this
 \$444.80. This raised each year by a thank
 offering service because I have been chosen
 one about 20 years ago. A second mis-
 sion started on an island Huenoy, east
 of Amoy. The H. M. S. people are liberal
 and tolerate a good deal of observance
 of them. How many wealthy doctors in the
 Ch. when they allow to see machines. I
 am pretty sure to do, as was in P. S.
 The D. R. support ways, but all ways are
 under care of a pastor. They have been
 here at their stations so as to get their
 advice at them for work too. At each Ch.
 comes in at their outstation. He begins to
 contribute to the support of the pastor of the
 Amoy Ch. with which the outstation is con-

needed and which to give. The pastor visit
 is each outstation twice a year and a
 deacon or elder goes with him to see how
 much each one are giving to the support of
 pastor & church. The country people come to
 main ch. to be taken in and so are en-
 listed in giving there. Mission visit these
 outstations too. The pastors pay their own exp.
 of horse to outstations for long trips to ch.
 to take up contributions. Many are the boys
 in school are employed by the mission or
 nat. churches. The pastors are all elders
 men, 40 or more. The young men are many.
 The parochial schools are supported by the chs.
 the in a number the mission helps. These
 schools are held only when there is a
 S.S. church and boys are boarders, who are
 board ed. At these schools heathen chil-
 dren can come. There are no day schools or
 schools for heathen only. They are not sat-
 isfactory, object to Romanized & chn.
 books etc. There are classes for four weeks

at each Central S.S. Church point where
missionaries teach the women to read etc.
or post only one such class at Jompa.
In Amoy regular women's school, between
20-30, women who come for free tuition.
Am trying to reduce paid quota even tho-
ugh too much paid Bible women & want
to cut down pd. work, too.

P. says have little here to which Dr.
objects - too little unpaid voluntary
effort. I fear that Dr. H. would modify
his scheme to the extent of adding in time
a trained ministry but we have made
mistake of making it rather than build-
ing up a solid church of workers.

Miss J. admits that whenever they find
a good man working in his village they
have been want to take them into pay
and send off at once. to save village
at a distance from the S.S. center. Have a
good many men who work by speaking to
one another but few can take a Sunday

meeting. As the church members have fairly begun and invite in outsiders also have quite like meetings.

The Jap. who translated for me yesterday translated "leader and followers", "leader & followers". They couple l and n easily.

For four years Peke has lived in the interior without passport & otherwise two. Peke is been paying taxes tho he said to officials "I am an Amer. citizen & not liable to taxation here but since I am legally entitled to be here, if you are satisfied I am." So he pays income tax and is registered as a tax payer. His ab. prop. is held in name of American Corporation. Tho a rent is paid each year as a fixed & non-variable value. Amount to be single with a rent. Have privilege of selling land. In all treaty, but P. their prop. so held.

Miss Russell of Mich. Girls School

told me of her scheme. Aim to raise
 up chr. workers. Estab. 15 yrs. Sent out
 6 or 7 dollars, 37 graduates. Breeds the
 and 225 girls now in school. about
 240 girls have now at without em-
 ployment. All of grad. are chr.
 most of them married & are working. sent
 of them in U. S. Free missions. 71 days
 pupils now. 4 or 5 of them chr. Miss R.
 disagrees with work among them &
 would not support day schools for
 heathen children. He does however have
 a roped school here. All teachers have to
 have govt. certificates. As we can open
 a day school without such a teacher, the
 like in roped school, benevolent work
 is tolerated. The govt. is criminal vs.
 mission school grade. and never allows
 them to get certificates - have to have them
 to the principal teachers. The with no certifi-
 cated teacher others non cert. may
 be employed. Miss R. told of cases of

delay & prevention of exams. for city.
 110 girls. Chrs. now about 50 per Chrs.
 Union. Began with teacher girls and
 wd. costs again. Girls created Chrs.
 Union. Have that pointer into Ch. Ryan
 are doing nothing including house.
 How do we get fine bedding, clothes & travel.
 20 girls for each. Exp. for girl to you. agree.
 Total cost of school inc. tuition about
 8000 yen. Think girls & Bible women better
 than the men in work - the church the job.
 Chrs. are missionary. In school has
 5 hrs. Chrs. and 8 or more Exp. - science.
 teach or taught in Exp. of teachers, & men.
 all but two Chrs. the Chrs. teachers &
 the job. literature. Teach literature from the
 classics & time of great characters of China
 job. alphabet 48 characters & syllables.
 written & spoken lang. as approximating
 now.

Tucker & others say, bishops are on
 the Eastern Ch. Western ideals & forms.

P. says main point this, the Jap. have
no principles now. have abandoned Con-
fuc. prin., as says after seeing facts
but have no moral principles at all.
To remove even- of Conf. this good but
one. Tell of a member of Conf. who sent
his son to him saying that he had only
spent money & not making in the Conf.
school. Would then under the inf. of some
moral vital principle. This was what
gave the Doshisha power.

P. wants more missionaries & would
have them do the same kind of educational &
social work which is now being done only
in these places yet unoccupied.

Mr. Hays declares the Japs. are not civilized
at all, that they are as cruel, savage & more
at heart. The Pat Archer massacre too; that
his father tells s. about them; that they
have been on the outside but are the same
old unprincipled heathen within.

Vinbeck calls Pellier out in M.H. non-ethn.

July 4

34.

Sunday, July 4. Heard the band in the
"Boston" playing the Star Spangled Banner
as I dressed. At 10 spoke in the A. Ref. Ch.
which is small but supports its preacher,
the the mission furnishes the chapel. Al-
most all young men - students who listen-
ed were $\frac{3}{4}$ of them were Chrs. About 100 there.
Two engineers the Brown the, Chrs. men
who say they marvel at the modesty of
the Pope. - and also modest and poor foreign-
ers living here as down in millions. The
presence of millions & missionaries is
a condemnation of their other morals.
These engineers speak of the intense sincerity of
the young Pope. Their theoretical knowledge
which is impractical.

Hef. says the late war was no test of
Jap. that the war was prepared & had been
run very without being obliged to face new
conditions. That things would be very differ-
ent when new plans & combinations would
have to be made; that the 250000 Jap.

Soldiers would be no match for the 90000
Russian soldiers who have come out de-
fying the last few years to Vladivostok.

The two engineers spoke of the waste
in mission work - as shown in having
two sets of schools here when they might
be combined here and a new school es-
tablished inland. What could we say to
an outsider? It is wrong but who is to
remedy it & how?

Lao-tze was opposed to capital pun-
ishment. "For any man to act the execu-
tioner's part is to leave out the Great Archi-
tect's work for him. And he who under-
stands to leave for the Great Architect rarely
fails to cut his own hands." Much?
His teaching admirable. Worp. 196, 205.
"That is Tao. "Tao is ineffable. You
look at it & can not see it. You listen to
it & you can not hear it. You try to touch
it and you can not reach it. You see
it & you can not exhaust it. It is that

to be expressed in words. It is this and
 void; it stands alone & changes not: it is
 eternal everywhere and is not endangered.
 It is ever inactive & yet bears witness
 unto. From it phenomena appear, tho' it
 they change, in it they disappear. Form-
 less it is the cause of form. However it
 is the origin of heaven & earth: with it
 name it is the mother of all things, &
 is the ethical nature of the good man.
 the principles of his action. If we had
 then to express the meaning of Tao
 we should describe it as (1) the Absolute,
 the totality of being & things (2) the pho-
 nomenal world & its order; & (3) the eth-
 ical nature of the good man & the prin-
 ciples of his action." Doyle 190

Note contrasts between Confuc. & Tao.
 in words of words e.g. Woy. p. 210,
 Golden Rule p. 206, Learning p. 209

Position of woman in China. W. p. 223

Development of Taoism W. pp. 249, 250

Under one heap. in 650-654 Lao tze's
writings were included with Confuc. in
the bundle. Now Confuc. share in the
superstitions. Of his time Chang the serpent
in 1874 at the flood in Tientsin p. 277

Against gods. Lao tze is the Three Pure
One, Wán ch'ang is God of literature,
Kwan te is God of war made during
this century. Tsai shin is God of riches.

In evening went to sailors' mtg. at
this house. Was greatly touched. One of them
sang "Mighty to keep" and made a speech
saying he had thoughts which he could ex-
press them would comfort us as to our
death. Was a big stout fellow. There were
a dozen or so sailors there in all. On
way home talked with Mr. Altman who
wanted to know the conditions which
enable a man to discern the will of
God for himself. Oh the longing and de-
sire for the sense & power of perception!
Missionaries needed here - but of the right sort.

July 5.

38

July 5. Miss J. & Oct. both agree that the Dutch. Ref. Ch. & P. is giving to the boys & girls here an education better than that that money gets poor appearance of the work in the West. Is this a right policy.

Oct. has 16 stations between here & Shimoda. - There in these 3 organized churches the whole work costs mission 250 yen a month. The churches give 15 yen a month & also some incidentals. Two of the 3 ch. are S.S. have workers in all the stations whom to really experience the to keep the cooperative idea uppermost.

There are two points in Oct. 16 which get help from the Classis Home Mission Board. which contrib. 12 yen to these places, the Ref. Mission 24 yen & our Y.M. cash 12. We have several points of work in this classis which are connected with the classis.

The Synode H. M. Board is supported now by vol. offerings & church subscrip^tions. The 3 classis churches are contrib

down her to abandon classic H. M. Bd &
 go in for Synods, Bd. This the Church do
 now too take up collection for Synod Bd.
 At. Syn. off. to having this to under the
 Synod Bd. because the Synod men who
 come down are not to under the super-
 vision of the missionaries who can keep
 hold of the classic organization. But the
 nat. want the big thing like to work from
 Tokyo.

For the widows fund scheme of the Amoy
 mission in China Hotel. Nov. 27, 1896.

Left Yokohama at 5 PM on "Satsuma
 Maru". Hudson, Miss Emerson, Miss Bo-
 ardman. Had pleasant talk with Baron
 Reitzelstein who has been dressing the
 Chin. soldiers at Wooking. Was at Nan-
 King with 1400 soldiers. Syn. he had a
 hard time that the officers & officials were
 the great humbling show, all corrupt &
 want this squeeze, did not want the
 introduction of new methods: objected

to the maneuvers on proved that I would
 fire the soldiers and that they were needed
 to work on the roads etc. Still when Baron
 showed contact between his men and the
 old soldiers the total it could only say
 "Thanks, Thanks." Was trying to build up a
 wooden army of 30000 for the viceroys who
 practically had five provinces each in
 China, i.e., Kweichow, Hunan, Szechuen. Peking
 is pushing reforms and the viceroys are
 many of them progressive men. But during
 1911 war did not cooperate & could not
 now. If they did Peking would feel them
 break them up. I guess this ending in
 cards - ch. on manth 6. Progress very slow.
 Officials old men - young men are kept
 down. Thinker the time, colleges are turning
 out a better grade of young men. The private
 soldiers were good men. Trouble in manue-
 ling soldiers - no good training, coolies &
 doubtly impracticable. Think of trying barons.
 Great trouble - official corruption, due to low salaries etc.

July 6.

July 6. Arrived at Shinonashi at 7 a.m. and Doughty met us. Went ashore to a live native hole after breakfast. Had a meeting with Aoyama, pastor of the ch. there at Chope about 5 mi. from here on the proposed R.R. route. 3 elders here & 2 in Chope. Took her road. Mission pays 10 yen to each church - to the elders & to the pastor. D. says it is their policy to have dealing with the elders not with preachers. No ch. pay \$9 a mo. so that he gets 29 yen. but have to pay rent, food etc. Has 50 men. here with 30 living in town: 33 at Chope with 20 or 25 living there. Aoyama thinks that the people are losing faith more & more in idols & Shint. & Bud. and are frequenting the temples less & less; are worshipping money instead & eager for it. Materialistic - due to increasing trade & foreign relations. Fewer men entering priest hood. Thinks about 400 here, who live on temple lands - much. Thinks have diminished 25%. The

thinks priests put support from room. think
 about 100 of them out of 400 - are "his priests"
 Became a Chtr. 30 yrs. ago. Hated foreigners
 & went on to a green state to deal & show
 that game was no use. Was defeated
 saw that foreigners were better warriors & so
 found that as he read they were superior in
 other things and that they were better in religion.
 Read books and got a N.S. which he threw
 away a number of times because he could
 not understand but each time took back.
 Had been a lawyer & a captain under a daimio.
 Change discontinued his office. By an Chtr.
 with her 19 yrs. ago. Says he was the first Theo-
 leg. student. Dr. Verbeck, Hany, Koki & others taught
 him. Thinks there is less voluntarism with
 on part of the Chtr. than there was. was
 more discouraging because outsiders have
 less interest in Chtr. was a novelty &
 people glad to hear at first. No people respect
 Chtr. & spirit of Chtr. sobriety, honesty & truth-
 fulness, all of which are expected in Bud-

shift. When a Chkn. drops into Denmark
 etc. as say "Humph, he has stopped being a
 Quaker." Say the open part richness &
 character are not known in the country &
 so do not affect the people's opinions. Say
 the people are without rules in this house
 & form. worship is pretty scarce. Only being
 five forms in Ch. here. - two elders & pastor
 have worship. A no. study Bible. In oppos-
 siveness, numbers to Church that are now
 as 7 years ago. But better than 3 years ago.
 - nos. smaller. Reaction then due to impatience
 novelty worn off, & Nationalism; this faith
 & mental power & a heart life. Present reaction
 due to a real growth in Chkn. experience &
 conviction of the value of the spiritual life
 as something not to be supplanted by intel-
 lectualism. Think & help also to be rid of
 money, helps who were never called but
 were in it for money. Now Sykes & those
 left as preachers called of God. Is greatly
 encouraged as to future. & inquiries waiting

baptism. Evening services were attended well.
 of teachers. D. Sgs are not the people regard
 churches as temples - are not so into them
 tho they are into houses used as preaching
 places. Aoyama Sgs it was the group who
 put away. Men young, located away, teachers
 in preaching places; few of the pastors free.
 No unemployed, unoccupied by men run way.
 Think some free house of salaries which be-
 came less not in amt. but in purchasing
 power, price rising so they took off
 that would pay better in similar way. Some
 of the Eng. pastors dropped. A. Sgs Sem. stu-
 dents have been chosen because they
 are noted as young men who were
 good Sabbath school teachers. D. Sgs
 it has been the custom to take stud. into
 Sem. & support been with an approval of
 either session or profs. a lesson the
 meeting in dept. Think men have been
 taken then who could not have recd.
 the Sem. D. Sgs people have not

idea of divine call & elders & pastor
 have often got young men to go to Sem.
 who have not had idea of call themselves
 says he so has sent 14 to the Seminary.
 The present pastor at Hirosh. is one. Declined
 many who wanted to enter ministry. Wants
 several qualities: 1. That the man must
 have been useful worker in Ch. 2. That he
 must have learned to feed upon God. 3. That
 he should have life & stability & be free
 from fickleness. 4. Must be a shrewd speaker.
 5. Must be a kind & loving man. These
 great ones for good pastors. i.e. then having
 the Holy Spirit, who alone can give a man
 the love of God, the spirit of hard work &
 faith. To get them must rely on united
 prayer. The p. mtp. to train people for work
 in this richest city in Japan. 40000 peo-
 ple & immovable. Asgs, beyond description.
 Look for people from other parts of Jap. who
 are free from red temple or so can be
 reached. Jap. men movable. - so it has

this advantage as well as the gathering
the people.

D. says there are few poor in the Church:
that the Ch. has reached where to do, also that
Christ, makes men where to do.

The deacon says his work is to bring up
the finances of the Ch. Give to each person
one a month. The 5 or 6 give regularly pledged
amount. Church cost 1200 yen, of which mis-
sion gave 500. Built 5 years ago. Have 500.
Bldg. a fund. 700. Think would cost now 3000
5 yrs. ago tobacco cost 30 cents, now 50. Rice
from 6 to 20 yen a bushel. Rice from 60 to 1.20
an itto = one to enough for one person a
fortnight or a month. Coolie wages from 20
to 40

Left at 2 PM on the "Tatsuta-gawa."
a tiny boat in which we could not
stand erect. - a baby ship

L. tells of a letter sent by one of the
high officials in Tokyo who wrote to me
of our preacher who had been teacher in

in the Dutch. Ref. School at Nag. asking
him to suggest to Chtr. men who would
be willing to go to Formosa to be under
gov. of districts at 45 yen a month. Offer was
made to several of A's men who were getting
about 1/3 of this but they preferred to stay in
Chtr. work. Shows the regard had for Chtr. men.
They are aches for a proof that the present
rulers from Jap. in Formosa are trustworthy
as before for the trouble there.

On Jan. 21 Oritake Juno was expelled
from the Yamaguchi Normal School because
of criticism made of him upon the Imperial
Rescript "on Education. but the critic in
Mail of July 3 says the students presentation
is him as the only Chtr. noted on 6 grounds.
1. He says, 'God is superior to His Majesty, the
Emperor.' 2. He tries to transform the Im-
perial Rescript on Education into his own
ways 3. He reads the Bible given them to
read his text books. 4. He says that he
became more anxious to enter the Univ.

was school after he was converted to Christianity.
 5. He looked to the Sunday School children
 at Yokohama during the last summer
 vacation. 6. He said that he has a great
 responsibility to lead others to the true re-
 ligion. He is very blindly led astray into
 the Chris. religion too far."

Budget for the 50th fiscal year of Meiji.
 Extraordinary expenditures:

Foreign Affairs	113,419	Navy	68,136,882
Home Affairs	6,588,470	Justice	207,441
Treasury	10,821,699	Education	533,185
War	30,088,797	Q. Plan	2,122,099
Communications	6,726,053	Colonization	2,666,129

Special budget of Rev. & expend.

Dept. of Education.

Imperial Univ.

Ordinary exp.	519,986
Hospital	157,209
Observatory	7447
Total inc. Misc.	689,266
Extra. exp.	113,113.

Kyoto Imp. Univ. Total.	69479
Higher Normal School	97514
Female " " "	45262
Higher Commercial School	67914
First Higher School	108825
Second " "	60081
Third " "	89148
Fourth " "	61705
Fifth " "	94170
Yamaguchi " "	25508
Yokohama Epist. School	36351
Yokoh. Technical School	70577
" Fine Arts	69303
Osaka Tech. School	26012
Yokoh. Blind School	7700

Rise in price of commodities - average.

1887	103	93	119
88	107	94	126.
89	112	95	135
90	117	96	145
91	109	97	153.
92	115	Jan. 1887 = 100.	

from ending

May 31.	Exports	Imports
1892.	30576100	38180700
1893	33756300	33141600
1894	41305300	46372000
1895	49315500	49037200
1896	46353000	66182700
1897	63980000	82540000

D. says he never had any trouble with passports. Bryan's passport was to teach Eng. Ds. was to teach Phil. B. was held by his pres. teacher. Ds. was by a Chm. den. tent. He has never seen anything but forget the Bible & loaned a copy of a translation of the Bible.

all our work in Hiroshima held by the two leaders of them and a Chm. judge who has now joined Epis. Church. Ch. at Shinan. is held by the Church. D. thinks

Okuma, who was formerly the leading men in Japan. Okuma is really head of the cabinet & minister of foreign affairs

D. says the common people are much

with very satisfaction and confidence since the war. He claims that Yamaguchi men lead the land. Okuma is from Tokyo but both others are Yamaguchi.

The largest ch. in the islands is in Chikoku at Kochi, with 300 members, really started by Knox. The J. Pres. here has just died now. D. Sps. easy to work there, that the people vote chiefly to the liberal polit. movement, some of whose members led in the formation of the ch.

D. Sps. he is satisfied with the new treaties but would not like to come into Jap. courts.

D. Sps. he agrees with Buchanan that there is not one man in the land with education enough to teach others whom he would trust to do it - why? Among a relation to women, truth and sin. Neither would trust any of them with a sword. Give sample Bible to education. Hearty, sends them off too. The Kumamoto Band is running over

of track now - made so much of.

D. Soc. as rule of mission is to aid no ch. beyond 15 yrs a month and after 3 yrs and before when a ch. changes its pastor will not give more than dollar for dollar.

D. Soc. as of the mission down here - at you. Hirosh. which are as preceptors are members of the Nat. Presb. W. Church. 1. As are subject to their discipline. This feeling strengthened by the unjust treatment of Samma. 2. No advantage in it. As gain no control or power by it save a vote. And in every case where we are deeply interested we don't vote to - unless we want them to do it. 3. The Presb. does not owe us a vote as it ought if we are its members. For the Presb. to do its duty towards us is to encroach on our duty & relation to the Bd. 4. They do not represent us & are not naturally connected with them. 5. Don't not increase our influence. They take a man for his worth

This evf. depends on his personality, i. e. as
missionaries are not W. actions passed
with us present as Presbyter W.
see no advantage of being members. The
reason that prevailed was that it wd.
make people feel we were to them. Our mem-
bership has not helped this. It depends on
our personal character & evf. & ecclesiastical
relationship. As to educational influence we
can exert as best as we can. Members. After
Lore taken his wife has to join some
church. D. will do so. Tuckson has as the
purpose we need as co. members.

D. says his of decision bet. mission & ch.
does here. He recognizes it. - that W. must
control mission money. also that work
carried on by mission is free from the
Presby. control.

D's plan is to connect Church in a new
place with the nearest organized Ch. & to
train them to give to it and to have that
pastor to care with him twice a year

to visit. They pay each 10 or 20 cents to Presb.
 & to Synod meeting, the mission paying the
 low. soap to Synod, & yet they not to pay
 also to the support of the pastor in addition
 to the Home Mission Bd. to which D. W. W. W.
 them to pay. Mission rents bldg. & supports
 every, at all of these points the the people
 sometimes furnish light &c. formerly & in
 some places the Presb. organized these preach-
 ing places as "independent or temporary
 churches" and exercised a tie to author-
 ity over this work. D. W. W. W. had the.

The Presb. Home Mission Com. has been
 into the Synod Com. which receives no sub-
 side from the mission now. Used to
 get about 3 to 1 as the Presb. Com. did.
 Com. wanted to put new work under
 contract without giving more. On other
 hand mission pressed the people to en-
 large their proportion. Answer was that they
 resolved to take more from mission & give
 3 times as much

The Home Missions Bd. raised last year about 1500 yen. & spent all in opening new work in Formosa - 50 yen a mo. - and sent elsewhere in Japan. Are not doing anything towards aiding weak churches there. Thoresen is forced to take him up as a duty. and work out a rehabilitation plan.

Reached Mitajiri about 7 P.M. Before we arrived the boys brought in a pan of that round charcoal balls & put on in each little bowl for smokers with bamboo spat for ashes & small box for tobacco.

D. says Kanagawa school was closed because there are only 20 or 25 superior children boys in it and no missionary would give him time to it.

Reached Yamaguchi about 11³⁰ P.M. leaving by the coast about 8. Three Big. elms met us. I go story of superstition here - no such thing as a real religious liberty in Japan.

Cloudy & wet in our Boshu ride.

July 7.

36

July 7. D. says there was an ethics teacher here who drank & was immoral, a pop. so bad that the students & appealed to have him removed.

Used to be a normal school here for girls but a reaction set in w. women's this fitness to teach.

Girls' School has 21 girls. Annual cost \$1000 inc. Receipts \$988. Teachers cost 52 yrs a mo. Rent 15 yrs a mo. Stationery 3 yrs. Servants 5⁵⁰. Food \$37.86 a mo. but of this 12⁸⁰ recd. in fees. There are lights & heating in winter 4⁵⁰ less tax. Several girls pay cc. All supplies food, furniture & clothes & all but several contribute to their tuition & board.

Miss B. says great need of a primary Chth. School to care for girls between kindergarten & under Miss. Curtis and this school. There 15 in it when she went away. 9 of the girls in B.S. school are from Miss B. says many run Chth. &

would like to have children in Chtr.
 schools: believe them to be better. The
 children in the Kevdy, are from road
 house - pay for it - Chf. of police, Judge &
 Justice actg. here are the primary day
 teachers. All men here. Bad for girls
 to go to them. These teachers break up our
 Sunday schools by ordering scholars to
 stay away.

Bdz. school started 8 yrs. ago. 3 grad.
 classes with 6 girls. Two are here in
 school teaching: two in Bibb County
 school; other two out. Two teachers, two
 of whom give are free - B. & J. - which
 there are four pupils & others who give
 a little time. One of "other two" in Kaya-
 Sobi school; other still coming here for
 Eng. wants another missionary teacher.

In the Yawapuchi there are the following
 missionary mission points:

Chope - A B M U. - Fam. 2 women. Girls School
 Yawapuchi - Do. No. Fam. One school

Other outstations are: Pres. Shimomachi, Ch. Utsu. Ch. Tsuruano (in Shimane Ken) Ch. Mitajiri, Evans, Tadami, Evans, Yami Evans, Tokuyama, Ev., Hagi. The Meth. boys work at Yami & Iwakuni (in this Ken but under (his.) Tokuyama, island of Oshima. 2 days. The Bapt. are not strong men here since the war & poverty.

These B. School: Prep. 1st year Exp. $5\frac{1}{2}$ hr., Bible 3, Arab 5, Needle work 3 = 30 in all. Prep 2nd year same. During all 4 years of advanced course Exp. $6\frac{1}{2}$ hours, Bible 3, Math. 4, Needle work 3 and $1\frac{1}{2}$ in last year, - every - all 4 have 3. Hours 31, 30, 32, 32 respectively. Only 17 of the girls are boarders. They go to church.

Pop. of Yon. 12000. Was much larger than this in Hoori's day. This was his great place. Baptized 6000 in this Ken. The daimio was converted. He had one now but hated of Christ. Among the people. Yet always no people in temples. 10 times

as many Budd. shrines as Shinto. The latter are official - namely, under the name of the Emperor. But his picture bowed to in the Shinto as in the Middle School at Nagasaki.

Went to the provincial Shinto shrine - or the official shrine of the Ken. An old woman came up to the mirror with black teeth - and dropped her hands twice & bowed. I asked her why she did it. "She was worshipping the God." Was she pleased with her dropping her hands? She chuckled. She did not know. An old man came & bowed. Why, he was worshipping the God, who was one of the most powerful here. Who did he see? Oh, he was the spirit of an old old daimon. Had he ever answered any prayers? Oh, he was not sure. Doubt about his religion; he merely came to pay his respect.

Miss B. says it is dangerous to be here alone: was here last week all alone.

and cried for blood: tried to get over it by going out & doing kindness: but the strain of solitude is too great. He was very very dreadful.

Talk with the head teacher who knows Eng. Heels things are getting encouraging that pop. hostility is decreasing: but that the people want bones of Christy and not root: trying to reproduce western history without its motive: civilization without its essential elements.

Miss B's. cook got a high idea of me, gave and told Miss B. that we must have peace each week. Miss B. said she did not know that we could. "Oh" said she, "seeing he is President it would be a great pity if we did not have good things into the march!"

The pastor here was pulling 28 ym & 20. ybs cut eyes slashed off 18 ym which mission gave, gave Ch. was given 14 ym and preacher was made rest out of his

garden and put for his own prop. which
 is in his worker's control also is a Bed.
 which he has only.

Point for G. A. Spuch. - the pastor of the
 missionaries sense of responsibility for
 raising the money and bringing the home
 church up to a sense of its responsibility.
 So the home pastor as dumping of on the
 overworked missionaries the duty which is
 this high & vital reform. - privilege

Visited the Bd. of High School. - this
 the smallest of the 5. but the Bd. look
 quite dead. Boys new public schools
 are going up opposite.

Miss B. says the great need of the present
 Japan is a speaking machine which
 should be used daily, a day given
 to each young Jap. before meals.

Left Yamaguchi about 2 in rickshaws.
 Good road, running thro. the tunnel wh.
 was built about 3 years ago. Reached
 coast at 5 and left about 7³⁰ on Yodai

gawa, a tiny thing where I bumped my head constantly. Raining hard most of the day. Six ships came into harbor in less than an hour. This was perhaps $\frac{1}{2}$ the no. during the day. Now a good trade. D. Sgo has troubled since he came in 1890.

Sgo are but the cool sober men so they are going to fight Japan v. Russia as soon as they are ready. Plan to double navy by 1906 & army by 1902.

Prior to last Mission mtg. D. Sgo Mission was paying all tax. exp. of pastor to Presby. but now by the elders. & last mtg. it was decided to pay $\frac{1}{2}$ of the exp. of ecc. inclined others & houses. Before this they had been paying boats etc. as well as house of pastor. When all this was told to Pm. they decided in good spirit not to take anything but to tax every chch. for a share in the exp.

John not into confidence. D. sent them the new rules & explained also in sending the Conf. of Pres. letters that this

little explained matters while the shortage of funds was the occasion.

There are 6 posts: Kinsien has one Chingzi; Yam. & Hiroh. Ken are second, San yo; north of Hiroh. & S.W. including Fukui, Kan., Osaka, Kyoto, Shikoku, - in all running way way to Tokyo beyond the goya, called Kaniwa; 1st or 2nd prefecture of Tokyo; Miyagi, north from north of Tokyo clear up, including Yezo.

As to making missionaries members of pulpits, it is best to a young missionaries to place on him the responsibility in conflict with a colleague with men like Uemura et al.

Why can not missionaries plan to obliterate i.e., - not to dominate or control the station churches, not to take part sets, not to make so appear as the rulers, of. funeral at Wai Hien, part at Nigbo, church at Kang Hae and Sam Kang.

D. S. of Kumiai troubles how could

July 8

64

from too complete surrender of Sogro -
spat as part of mission. Thinks this is
general condemnation away Kurmici &
other churches & even away workers of
the Doshisha cause.

Care of Satai Kato. Arrested in Tokyo
for running a lottery in connection
with a tobacco co. of which he was the
agent. This is the end! See Chtr. Herald.

July 8. Had a mixed night. I slept on
the lower berth down on the floor. Very
cold & sneezy and head bumping all night
long. Reached Ujina about 4³⁰ and Hirosh-
ima not long after - over a beautiful
road. Saw a rough stone monument with
a bare top. looking like a big chicken
with a bare head. Hirosh. in a plain be-
tween hills & the sea, wet and malarial. -
much of the land reclaimed. Pop. 100000.

Wrote the illustration of growing & misplaced
confidence in the rat. The wampoo on the
Prussia - the rat grows & tries to escape

The mongoose in turn worried by Dagg & so that it did not give heed to the rat, until at last the rat lost its fear and cuddled up to the mongoose. This was too evident an intrusion & with one incidental, irritated trip he pounced the rat.

Talk with Foster here. Fully encouraged as to outlook, but does not expect a flood again, only in the steady growth & recruits. The dropping out of un-called & faithless preachers is keeping. Most of them are true Luther, but the hard work now shows them they were not called. Few of them have lost their faith. As to attitude of outsiders, violent opposers are becoming scarce; most people now believe that it is a true religion & that a Mission: that Christ, is the universal religion, and on this acct. dislike it; they want a national Japanese religion. So they have made progress since they objected to Christ. That it was a universal religion & so not adopted to the East. The Japs. think

that in their sense of patriotism, for a man
 to love all the world as unity. Teachers
 are present the love of country, which ought
 to be so exclusive as to set off all others.
 Love - love is not proper to a patriot. Must
 have a distinct national religion. As a party
 of men in Tokyo are trying to teach a new
 religion - the new movement whose center is
 to love country & people above all - no sin
 or ought there in it. - This was the spirit of the
 Jowonchi school case. No sin in the sense of
 p. 12 years ago when puritans were
 sweeping into the - it was doubling love
 few years, the majority had no sense of sin at
 all. It was a movement toward foreign
 things & at most ethical. The new need
 was a need for depth - no deep life without
 genuine piety & vital communion & respect
 over new life. Think how the majority came
 in with a real sense of sin & salvation. As
 to theology, movement makes the common peo-
 ple of our churches as little troubled by

the higher thought, - it is the leaders of them
 not many are drifting lower. As to giving
 him to read us of Bible & exp. about it. Is
 a real danger in the neglect of it. The people
 have fallen off coming to Sunday school &
 do not many of them study the Bible. Why? The
 idea of spiritual growth & measure of grace here
 is scarce. Many never had it. Many who had
 it have been discouraged. Think the people
 feel that the old times is gone & go well far
 better. Think no material change in the last
 three years. Yet in whole church since war
 there has been progress & change - not here in
 Hirosh. where so much money has been laid
 out & prosperity is now so great. As a mat-
 ter here! So much wealth & prosperity that the
 spiritual condition & S. S. of people comparable
 to China & Persia, so much poverty and want
 of prosperity that the same sad results exist!
 Let us get over this false & showy to
 external & accidental and tried down
 deep on the essential. This point I think

cost of living is rising fast & wages are not
 that it is the state of change that produces
 the labor fever and disrupts the spirit of the
 community. General increase in state of living.
 Recognizes that life depends on spirit & dwells.

Isa people of his ch. know the gains
 of the church. a statement of financial con-
 dition supplied to each member each month.
 Ch. has 113 members on rolls. Between 40 &
 50 only living here. Counts 25 children as
 members. About 20 are giving members. When
 a member goes away the preacher sends
 word to the preacher of the place where the
 member is going. Do. done done to missions
 as to members 8 are over 50, 10 between 30 & 50
 15 between 20 & 30, 10 under 20. That many work-
 ers or home meetings. No workers are there
 between 30 & 40. Have to reach young men &
 women. The students are hard to get access to,
 the students in middle, normal & high schools
 are the hardest. Why? Because the idea has
 been pressed on the students that no education

man can be a Chm. The education they get is scientific but lacks humanity: no history, no really known of them. The whole spirit of the century is for education, commerce - no religion. Most hard to get at students. Knows 8 or 10 families in his ch. who do personal work. Three women & several men of the ch. teach in the S. S. Plans to have teachers meeting.

Thinks this people as a whole are losing faith in B.S. and Unit. Tho the scholars are reviving the study of B.S. as a philosophy. Without regard to it as a religion, save as a speculation, with the idea of historic but possibly. As to students they have no faith to lose. I asked him the diff. between B.S. & Jap. many do not believe J. is a religion. Think it only a cult, respect for country, etc. Others regard it as a religion. Others are both B. & J. His teacher spoke. Evidently the people have no clear idea of Unitarian. Thinks the work is it merely the idea and worship of supernatural or divine power or powers. The

Engr. is the chief & representative of the
 mind represents the mind, clear heart glass,
 the ability to be clear the truth and not to
 be obscured or deceived. I think the people
 both of an ideal & our duties which is an
 Supreme God - Kami. as we see this word in
 Bible. They agree that people believe great men
 can mean gods but do not think that a
 man would look forward to this himself.
 Think Dr. E. notion of their mission based
 on desire for deification wholly groundless
 do not expect to be deified. Yet to die in
 battle is the greatest act of worship of country
 the greatest expression of love - the demand
 of Shintoinism

Mission given to Ch. 15 yrs or so. The Ch.
 is supposed to give 7 yrs. Bryan says his
 policy has been to leave the Ch. alone only
 to encourage them, going to poor & people,
 "How far are the Ch. to ahead. I'm ready to
 help but that's all I'm for. We're like a
 double rich man. I'm ready to stand by him

and push when you care for me. I go the
mother the people the road.

Young Paula has been here about two
years: before that had a pastor who was not
liked by the people & who did not care, but was
independent because he was getting his salary
from the mission & could afford to run
over the people. His pastor had only 2 groups.
a paper mts. and at least for the time, to
do his duties, long, preaching while he stay-
ed away! This was the way of the preaching
place. B. for the mission part to the deacons.
but when the Ch. Expts would not come in
the deacons made it up until a list accumu-
lated which the mission pd. At the close of
each mo. about 25 blank reports filled up
showing amt. pd. by mission, by chrs, by
home missions, for baptisms etc. These monthly
financial reports are sent to mission, as
well as given to chrs. These monthly reports
submitted from both groups & in preaching places
& pastors who are paid in part by mission.

Mrs. reports have attended at services
 & Sunday School & p. m. m. of number-
 ship, baptisms, additional m., receipts for
 different purposes & expenditures on different
 acts, with answers from mission or individuals.
 missionary. Mrs. reports are sent in, but
 a little object at first & in a little time
 because of writing "each ch send it in to
 the mission to which it is object." Dislike
 idea of "gift" & contrib. from mission. Mrs.
 man in Yamaguchi books. Elder sends report
 from there.

B. says most of the Miss. Soc. men who
 have come down have been good men but
 one was. had to be turned off & is now
 earning a living in a private school as
 a Chr. man. Says he knows of many
 cases where men who were declared and
 reported as satisfactory have been taken
 on at Tokyo & sent into Am. by the Pres.
 as not strong to stand v. heret. applicants.
 This Pres. one passed a man as to material

so as not to offend him, but would not
recommend him to the mission. So he came
to mission. passed a bad time & was refused by the
mission. Yet many people said this Presb. was
willing to stand up in such cases

Church here was formerly a brewery: cost
600 ym of which mission gave 200. Got this
about 13 years ago.

Imperial Rescript on Education. "Our Ancestors
founded the State on a deep, meditated
plan, while their virtues were implanted
with deep and far spreading roots; and
our subjects, loyal to their sovereign and
dutiful to their parents, have all been as
of one mind & have thus in unity & accord
we are been able to bring to maturity the
beauty of their character. Such is the reason &
power of our national policy such is verily
the source from which our educational
system takes its origin. You, Our beloved sub-
jects, ought to be dutiful to your parents,
affectionate to your brothers, loving to your

never or husbands & help to your
 friends. You must depart yourself with
 humility & moderation, while in your
 relations with your fellow creatures
 you should practice an enlarged benev-
 olence. You should develop your intelle-
 tual powers, ripen your moral capacity
 & acquire knowledge by learning some
 business pursuits. You should then proceed
 to promote public interest & give substance
 to the affairs of the community, always
 respecting the Constitution & obeying the laws
 of the country. In case emergency demands
 it you should courageously sacrifice your
 service to the public good & thus give
 every help for the maintenance of our
 liberties, which are the eternal men
 as are the heavens & the earth. You
 are thus not only to our local & faith-
 ful subjects, but also serve to display
 the good character of your ancestors
 of old.

These are the precepts which have been bequeathed to us by our Ancestors, & it is the duty alike of their descendants & of their descendants' subjects to observe them. These precepts are sound, whether viewed in the light of the past or in that of the present, & are found to be correct, whether practiced at home or abroad. It is Our wish that he, in common with yourselves, laying these precepts to our hearts, may equally attain to the same virtues.

Given this 30th day of the 10th month of the 22nd year of Meiji. - i.e. 1889

D. has 5 regular outstations where he expects to keep leave. Two of these are on rr. to Osaka, Mihara, 40 mi & 10000 pop; Onomichi, 50 mi & 17000; Takuyowa, 60 mi & 15000. Off the rr. on sea shore Takehara a place of 6000. ut off by cut - but Onomichi man goes fatiguedly, - Iwakuni in Yama. ken, 30 mi. from

here but are to go. Then there are substitutes
when the leave. Work out. Then rent rooms
for sleeping - 20 or 30 cents. There are really
investigation meetings. There are no believers
sure at the 5 leave. Stations. Bryan has
this church, 12 mi. away near Naval Sta-
tion. 15000 pop. Organized ch. with pastor &
40 or 50 others. D. thinks they live 5 yrs. Mission
for 15 yrs. The new rule rightly estab. a
propagation & keep out.

Hiroh occupied first by Bryan as resi-
dent. and then by Agnes and then by
A. 6 or 7 years later. The So. Meth. are here
intending to have a family of 2 women.

The Ch. are here with one fam. of 2 women.

D. says he feels that he needs in the
Soc. Biol or Biblical Theology and
also such missions as Chalmers Walker
have been writing in the Pres. & Rev. Review.

As were the first mission here. The So.
Meth. came next and only a year or two
ago. The Ch. have a girls school

kindergarten. The civil work all wrong. Our
woman visits the Hospital. Their work is
not as successful as ours. No to. We are
at work in several of our states as well
too.

What supervision will the work of
the Synod Home Missions Co. receive? What
functions will the Pres. Com. perform?

The officials declined to allow me to be
the penitentiary as I am not a doctor,
missionary or professor!

Case on William of Ant. who thinks
he is too stiff, big & far away, with too much
formalism and indifference to claims of old
missionaries. As to perhaps say the Ant.
rule for job is 5 years & a year off, in-
cluding travel, at rate of
£200 home allow per annum for a man
and wife plus children's allow, or £275
for man on lepro. work. Or get 7 yrs
with 18 mos at home. Used to have 10 yrs.
then less. So he was less 9. By the

Civil policy is to rent a flat and do as -
 house this has been cheapest, but think
 this ought to be foreign houses for residence.
 Have to live in lat. mode out in Ward
 as detailed as over and as not allow-
 ed to transfer at all. As to S.S. think the
 Episc. church is as our organized. Nat. Ch.
 service scheme has been practically aban-
 doned here. Have had some financial
 trouble and as have. So many ord. men.
 think no men should ord. some when
 churches are ready to support them - the
 trouble is that men so a church will be
 more away & leave the pastor. By laws
 in Episc. ch. but have 5 bishops. Good tri-
 umph & as exp. of every body paid
 to it. Bicknell has worked it so that
 the S.P.C.K. Amer. Episc. the power & civil have
 a majority - a virtual majority. As
 matter idea of church in Japan prevails at
 home. Does not believe there are 10 S.S. ch.
 in Japan i.e. built their own churches,

meeting all ch. expenses & supporting salary.
 perhaps 30 members put them. There the
 Kunitai Church troubles are due to the ABC.
 No training given there. There no work here
 at all except at Hiroshima & Suifuawa at
 latter place have been 2 women for some
 years - before we began our work. As to
 Tokyo, having seen our training has made
 the young fellows work & the work young
 men sit at home: the "teacher" position
 here is in a way - sporting a glory.

Mitsukoshi's Directory for 1897 gives
 Reprints in Nagasaki 25 not inc. 19
 native Abbots, Elsewhere 33, In the East
 & l' étoile du matin, 3. Sisters - at Yok.
 10, Kobe 3, Tokyo 9, There are Sisters & churches
 Sisters of St. Paul & Charles - Tokyo, 13,
 Hakodate 7; Nirata 4; Russian Sec. Men.
 Nikolai & 2 others who are absent. This
 same directory gives all the missionaries
 & their locations.

In the evening at ch. had a subp -

of about 15 women & 17 men. I spoke to
 "work". Then we sat around on the floor in
 the S. S. room, one woman with her baby,
 had cake & tea and talked. 7 women & 8 men
 had up hands as reading Bible daily. Many
 of them said they read it first thing after
 breakfast. Pastor said he had made it a de-
 finite purpose to speak to one soul each day.
 An interesting sight as we sat about on the
 floor saw the men on benches on the open
 side - a lattice along other side. The great
 difficulties are the ignorance of the people,
 their utter lack of spiritual ability to wel-
 come Christ, the total absence of the idea of
 sin, the law, having no word for it - only
 for crime. Many hesitate to consider Christ
 because of Sabbath observance, total ab-
 staining etc. As to rice whiskey drinking
 is as prevalent as in China it has been
 rooted out of the church & the preachers are
 abstinents. Just difficulty in the atti-
 tude of government as to Christ as a bad thing.

Nowadays the very children are taught to scorn foreigners. Mai tells of one teacher in a common school who taught the boys to walk right into foreigners - not to turn aside for them.

No people acknowledged that it was personal influence & public preaching that had led them to Christ. One old man said he was led by his son whose acceptance of Christ he had vigorously opposed, & who in turn was led by a friend.

In 1888, there were 8.55 marriages per 1000 in Jap. and 2.84 divorces - one-third as many divorces as marriages.

Gate manager of Hong K. & Shanghai in Mai said "I know of no people in the world I would sooner trust than the Chin. merchant or banker." For the last 25 yrs. the bank has been doing a very large business with Chinese in Mai, amounting, I should say, to hundreds of millions of taels & as has been met with a de

"fountain Chirouan" Things Jph. 188.

Called on Wilson of the So. West Mission.
 Said to be 11 baptisms, one in Irish.
 The others scattered about in the district
 reaching from Yowaguchi to Jamashima two
 or three miles - to the S. of Irish think the
 work. are not as spiritual as they are.
 Some given are from survivors, others are
 men who have come right out of life. The
 latter know better to organize & control men
 the direct methods. Think the people are
 ready to hear since the war, especially
 the young men come out at night. The stu-
 dents come. How so or so who they are.
 with him. Tell them plainly of his mis-
 sionary aims or did he say he would
 forget them the Eng. because he thought that
 it would do them good? Could get any
 larger numbers. Give the men about three
 hours a day when he is at home. W.
 thinks the letters of women he spoke are
 not so satisfactory. Could be any more

July 19

or so from 90 and took disengaged me
of other persons for his work.

July 9. Left Hrosh at 10⁴⁵ in a very
pleasant 7.7. car with the general of the
troops in this division whom A. & I accom-
panied at the house of Mrs. Jones. This
afternoon informed the preacher who in-
formed A. who informed me that he had
did not know Eng. & need not talk
with us but that we need not feel un-
comforted but would be perfectly free with
him and at our ease. We were I am
hope put in with Eng. about 5-6
clerk - too many for their comfort - for
one of them soon got undressed and lay
about in an approach to naked com-
fort.

So many women who work no ac-
count at all of their persons about
this waste.

The country very beautiful. One 1/2 of the
15000 sq. mi. of the is cultivated.

July 10

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July 10 In Kobe attended the Amer. Board Mission. Dr. Gordon speaking for Hirata spoke of a soldier whose kit was overhauled and the Bible taken away as interfering with his drill. No teacher opposed, too. Dr. Hest. for Iudai said that there the officers were not opposed but rather liked Christ. in the men. The educational opposition was strong. Petter says that near Okayama men are forced out of schools for their Christ and that school children are forbidden to go to Sunday School. Miss Brown reported from Myoboshi. The little girls are thus to sick working early because the women from their hands are supposed to produce a better quality of silk & so spend their days doing this & singing obscene songs. He does not believe in any girls school which is not under the control & complete direction of foreigners. Dr. Gordon says the young are getting a better idea of Evangelicalism and are having a higher idea of Sunday, Church &c. The sick districts the people work on Tues. & do not come to Church.

Dr. tells of an undecided woman at Kobe
 who was forced to choose between her husband &
 between leaving Christ, on one hand and bearing
 down to the household gods, idols and bear-
 ing her husband's children on the other. Spoke
 at the meeting in response to our welcome
 and again in the noon devotional. Meeting
 again at 2 at a joint mtg. of the other
 S. Pres. mission and then spoke at the S.
 Pres. mission. - got a pleasant reception
 at Miss Brown's

Got off at 5 for Osaka. Osaka a busier
 place even than Kobe with extensive har-
 bors. The mission here is very close to the
 sea. The mission here has a statue the higher
 the school very nice.

In Osaka:

And. 2 fams, 4 big women, 2 single
 men. Boys school, Moral Sem., Girls School
 Bible School for women.

Am. Episc. 2 fams. 1 hospital - William
 having no arms now. 1 single lady

Girls school carried on by Jope. but under
 mission in control & support. It has. 800 lbs they
 ask for more than twice power. girls and
 run in debt each year. smaller ones.

Cong. 2 fam. 2 single ladies. One girls
 school run mostly by the Jope the the 4th
 women teach.

Arab. Pres. 2 fam. 1 set more, 2 single
 women. Girls school.

AB Mill. 2 fam. 1 single lady

So. Meth. latter here. 1 fam. all boys.

Girls school. 50 girls, 25 in industrial
 dept., 17 in school dept., 8 in prepar-
 atory. Industrial dept. has been growing
 faster than named proportionately. School
 has 70 pupils in 1888-89. School was or-
 ganized in 1886. School has to be approved
 & approved to our curriculum, program &
 but officials are not allowed to
 do. Bible is taught - but have never objected
 to the teaching yet. There are 28 boys in
 in the school in the first 1/2 year. Nine

Says there were 35 baptisms the first two years.
 Miss G. does not think there rushed in; had
 a hard time getting permission from home.
 was more open then. One year are the board-
 er went away. After. Boarders used to come
 from far off. Now come from more at hand.
 Younger school drew off the Southern Yards.
 Miss C. thinks the increasing no. of girls going
 to schools indicates reaction in favor of
 girls education.

Miss Palmer thinks people have changed
 since war. The people full of pride national
 consciousness, glory & commercialism. In
 Kangawa only 7 out of 1500 students are
 Christians. People more selfish since war.
 yet are this I say the people are more anxious
 for the help & spiritual advice of missionaries
 as not since 7 years ago.

Pughley has had last year a com. of too
 expenses for his mission, the nat. contribu-
 tion in fact. This year Pughley proposed
 to have money come as before but to

July 17

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have only natives. Porter said "Ah, and all
not. many." So they re-elected missionaries.

July 17. Work here consists of the two
churches. Each supporting with Indian
and missionary help. To give blood, there be
aching place with two evangelists, one
preaching place has been abandoned due
to cut. This place have only Sunday service
a several others. Every one supposed to visit.
Nine outstations, including Sakai a place
of about 45000 six miles from here. Two
outposts. and two provinces Nambu and
Banshin. and whole province of Iyo & Shi-
Kake. As the center of island. Sakai have
two ends. One of our stations. This is
older than the Osaka work. Alexander
opened as this work from Tokyo. Occu-
pied Osaka in May 1882. He had worked
as this place before.

Miss Hawthorn has two primary schools
one in Sakai and had a kindergarten
center which she hopes to reopen in

the fall. Has a Sunday School in each. When girls school open send girls girls to Miss H. school - a P.S. at girls school under Miss H. taught by girls and the neighborhood children that in. No day school for these in girls school but on Sat. they come in for a few hours taught by the girls so who organized this coming in. Some time ago when there were more children in girls school to give some money to send two girls to distant places for Chr. work in summer, the Chr. of the place supporting them in the summer.

Several years ago at the most prosperous point the Japs. wanted more control of the school; the Bd. of directors being 3 Japs, 3 foreigners and the Japs. were assumed to understand they could run it a little more. This 4. ago they were out there when things are going very bad and it is not very when it is down. The Bd. put in some men who

and not fit ordinary heads were turned
 given elevation to his high place as teach-
 er. Things were very sensitive & high
 stamp, like a tinder box and a slight
 difficulty would lead to something, all
 right now. Power worked back from
 notion to mission boards. Bd. of direc-
 tors.

Miss. Sgs institutional work are
 not stand much cutting if it is to be
 carried on at all. They had nothing to
 do but to dismiss head teacher and
 to get in wrong. What salary in money
 of out of school & wrong estimation. So
 saved 243 yen on the school. How to do
 it on the Bd. paid over only to teachers
 and rest of exp. as met by Bd. The
 Bd. exp. about caring for things.

What should be our policy here as
 to free schools in this mission? We
 have now three - Yamaguchi, Osaka &
 Kanazawa. Miss. exp. that are of

over Chth. given in these schools could be
 cared for in two, as two could do all
 the work in the mission for the girls of
 our churches. I now care as much
 as they should be maintaining the schools at
 the expense of the wage. - other work?

As to work the Miss Jarvis & her
 work is properly wage. work always so.
 Mrs. Jarvis has for that. Miss Hawthorne
 work in caring the children & cared for
 as her time to it: but at present Miss
 Thompson's health has failed, Miss Wiggins
 is going to stay at home probably, claim-
 ing that she told the B.S. before coming that
 she intended to spend only a few years
 here. So Miss Y has been forced into the
 school at the expense of the wage. work,
 she & Miss N. have been obliged to
 take dinner in the school.

How bad the teachers, only five giving
 free time. Why need so many? Truly of
 because no parent compete with poverty.

Schools & how many teachers. But why
do we build up an educational system for
girls in competition with (or not)? To get our
girls' girls and make them better. So, are
we doing it? Of not, are we justified?
I think the country aim must be had
downward in pop. except for cities. But we
have one or two parades for them & drop
the broken unless we are really counting
them.

Next, would a woman be who
will do house work in school or else
some one who can teach 1st 2nd readers
in Eng. etc & let the nursing woman free
to do house work in the school there in
the city. Next. Is the system used here
is for house work. People want it. It
chances are ancient for help from wo-
men. Five dollars wanted for teaching
ready.

Of the 17 girls in school proper only one
actually lives in Doha. But from outside

Jack with Yoshio, principal of the
 Jaisigakwan, the ABC School for girls. Said
 Japan in a stage of transition. Great need
 moral principle but most discouraging
 to hear the men who should lead in this
 given their hearts. People was ready to hear
 more than during before war but the
 church not active. Few given home family
 worship. Need to regain the ideal of the family
 here. Family church making. Still as
 at present. Great need for preaching of the
 simple gospel truth, people want need
 this, not doctrine a speculation.

Several years ago Miss J. Bean of work
 was to take eight women and to have
 about spending from one to three months
 in each place and giving them a daily
 Bible lesson. Then they are washed and
 tried to get the whole ch. washed up to do
 the same thing when they had no. After
 two years produced the done - and put
 them stationed. Took only widows or young

women who could give us to each other
 words. Had been a great demand for
 women who could work in connection
 with the Cong. & preaching places to bind
 the people together. Mission pairs travel.
 3 1/2 per a mo. support for those who could
 not support so. Got a great success but
 the next time could locate class as to
 them this a second set of stations. But why
 not go over the same ground? Pastors
 were glad of it. Themselves worked there in
 at each place to help teach the class. The
 local chtr. wanted to come in, so I
 took them into another class, so as
 not to prevent from from visiting and
 to prevent from interruption. At Yauapewa
 had a summer class of 30 young women
 whom she trained. At another place wd.
 get hold of young lps. Spoke on
 training in Sunday School work. The
 Yauapewa women were having many of
 them from vdy. school. Some pastors who

had girls they wanted educated would
 movements been seen of unworshiping a
 had to weed one out on the ground.

Miss G. thinks that union between
 Methodist churches was destroyed
 by B. Cobb saying "wait". Herina
 & others here were strongly opposed to
 union and when the whole thing was
 worked up to the point of union, the
 Cobb upset all & preached it so with
 cold notes that it came to an end.

Kato was the one in the South
 Church and nearly split the church but
 was sent elsewhere. Preached in high
 China so that the people were troubled &
 dissatisfied with him.

The Cambridge Pres. have a girls
 school here. Miss Wagon in charge just
 now. Miss Palmer says she wants to
 combine with us or to have school clo-
 sed. I have been down about the girls
 now, mainly supported. Japh. says the

school has been down because they do
not have a Jap. head teacher. Wish they
the English have got the same teachers as
do. This way. expects they this far from
home. Why could we not continue with them?

Wish Saw. says the would like to see two
girls school doubled up and a Bible de-
partment added for training women.

Schools of millions must have
Jap. heads or nominal heads with whom
the board has its principal dealings. - of
which the board. takes care that there
are accordingly enough.

When we bought the land we paid 28
for a tabo = 36 sq. ft. land now it
selling here for 50 yen a tabo. Mrs G.
thinks we have 1200 or even 1800 tabo.
Where! That would be 90000 yen. Prop. is
head of Aveo a Chm. of the North Church. The
he lives now in Tokyo.

The prop. business wholly tentative for-
ty here. In the case of the school this

I don't know where she stood. There
 are no papers at hand showing how
 the prop. is held & from where stating
 that he holds it for me. Can prop be held
 there or must it be held gone?

Actual land here mostly. Price was 1840
 subs. Cost in 1888 @ 28 $\frac{1}{2}$ $\frac{1}{2}$ = 439.263 $\frac{1}{2}$ $\frac{1}{2}$.

Spoke at union meeting of the two
 churches, about 60 men & 20 women -
 very attentive and looked on very
 eagerly. Nothing absent constantly. I
 signed it tho the interpreter said
 things I did not say - namely that
 the Pyrene gave general did not to me
 "I did not sign the bible. I only
 devoted it". Many right solid men pres.
 but - no a doctor speaking German.
 from the Sup. Univ. Met Mr. Oi and his wife.
 She was once with Mrs. Marrie. But
 said that when they came back having
 heard only good reports of the work in
 Japan. They were startled to see the

change, the expectation that there is slow
but steady progress now.

Scott of Abner and Walter of So.

Meeth. says that the people are not
much more open now than during or
before the war. As was said but re-
fused with the passion for money. Can
merchandise rampant. Each of them has
Eng. work. Walter has 40 who come three
times a week to his house in the evening.
He teaches the Bible always besides the
conversations. Scott has a school of 15 who
come & has a letter. Walter has bor-
rowed money from his class. Scott
elaborates the series further. & telling
of a young fellow who called on him
& other ministers to counsel who
said he had been a Chrs. but had doubts
& would help. His scheme was in this
way to get done just to talk.

Scott tells of a man who met in
County who had been a Chrs. He came

to be a friend who had just been married
 & who had been so. The visitor at the
 house had not to let it be known as
 it was done to be a chtr. The Council
 before the edict had long been repeated
 & whereupon the chtr. visitor took into
 his office he had been a chtr. This
 family had recently for 13 generations
 had not long, besides, as steady &
 worship had no Bible but kept back.
 There was a priest of the old Rom. Cath.
 work. He bore the man remarkably
 intelligent of O.S. & N.S. & a good chtr.
 organized him. He is now a member of
 the Pres. church.

Miss Howorth has six teachers in her
 three schools, two in each. The the Min-
 department is closed now. In the two
 schools open now are 180 children en-
 rolled, with 150 regular pupils, was then
 half, but now $\frac{2}{3}$ as ~~large~~. 11 boys graduated
 in March & are all now in court.

July 12

100

per.

Schools. There are 15 boys in kindergarten.
One teacher for each school; each graduate
has a parent. license. Miss Doan has license
& the other teachers are under her. We attended
the Osaka district monthly normal meeting -
200 or 300 present. We kept up with them.
None of the children are Christians. Miss H.
intends to have house visited! But it is
never done - could not say that each house
was visited once a year. Last day
there was a parade that they open house. We do
not do the opening. Mentions only one
family that has been baptised in the one
church. The schools for now the rest of the
building - some compared with first one.

July 12. Left Osaka 7⁵⁶ Arr. Kyoto 9¹⁷
Mr. Pater met us. Sp. work is bright
has been for years. Had news of old pastor
who had been here 5 years - no fact. No pastor
at invitation so righted. Pater is active pastor
now with house. Arrived Ch. has 60 mem-
bers. Mission has been going 8 yrs. Ch. in

all 15 yrs. Pastor to get 50 but did not get
it. It's an other preaching place in Kyoto &
there in the country - no way for too. It's also
a place to be worked from city. The
only other work is two kindergartens, one
under Miss Kelley, other under Mrs. Porter.

A.B.C. has here 300000 pop. A.B.C. in
in Boston objected to our coming. A.B.C. has
5 towns - all in same work. have gotten
have any relation at all with Dakota.

Due to the house of Porter met by the pres-
ent pastor of Ch. built at Osaka who was
there - a good man but - He has given P. a
house stating that he holds it for us.

Amer. Epis. have 1 man & 1 woman: a
girls school. Fine brick & mortar. Have an
church - built of brick. 20000 goes laid out as
together. Girls school started about 2 yrs. ago. Had
6 girls. Now has 88. all pay 70 Yen a mo. for
tuition & boarders pay 3 Yen a mo. sch.
Chin 3 & Ex. 5 - Bible, have a creek. Service
morning & evening. Samma educated at

James Bond. Teaching girls archery.

Visited Doshisha. Students reduced to 200.
 Only 2 men in the old school when it closed.
 The head. has been built in memory of Byron
 Clark. His hall - but 2 students! Under Byron's
 tower we read "The study of the word of God
 was dear to him." No chemical left in
 Harris has been abandoned. No old man who
 took us about said the school was in a
 bad way. No foreigners to teach Eng. and the
 French. Their coming. Used to be 700 students when
 the place was active. Now a teacher band
 to school could compete with Portland College in
 coming back to English matters!

Today. his new. Old man would not
 take us on roof of Clark Hall because we do
 not look down an Emperor.

The Doshisha Corp. now wholly separate
 from Dosh. runs as a private institution.
 visited by Dr. Taihi who is being pushed
 to resign his job by the board. James
 Bond. 10 lat year. 10 dollars produced

His new training institution in Africa.
a Berp. I'm working part time.

Porter expects membership in Berp. "1) The
Assembly & Bd. advised it. "2) The Church of Christ
reports it "3) It gives a man who was
given as a native to be a here and there.
Canta. The C. of Christ cannot forbid voting to
as but fathers, sons, thereby teachers. So there
out most money. In Canada. Port is a
member here but has no vote because
not an Assoc. assigned with of Pristay
Kenderton - 50 children. How 500 per 4
Port it as. Given that 12 per month to
each factor. a. hosp. 3 1/2 gals

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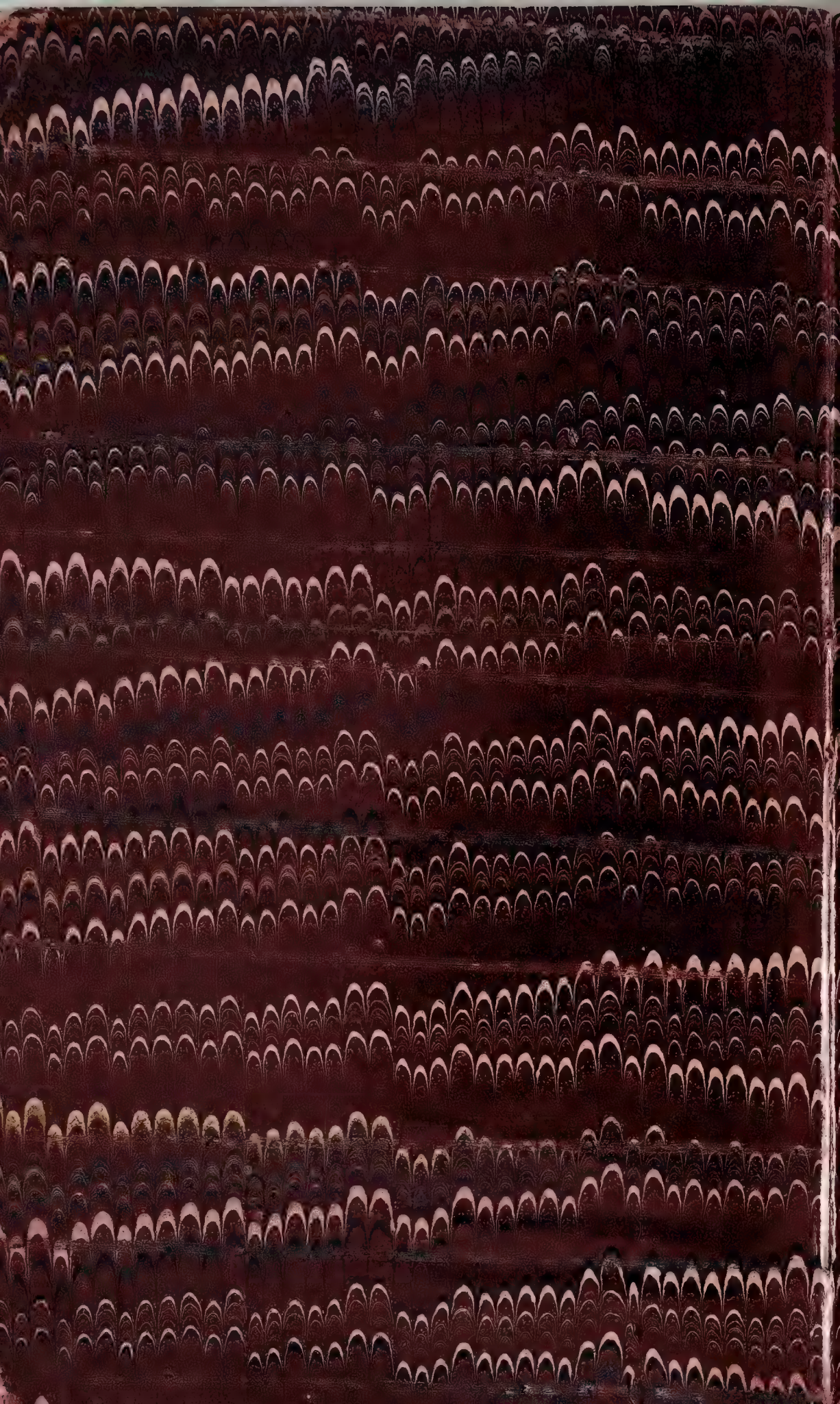
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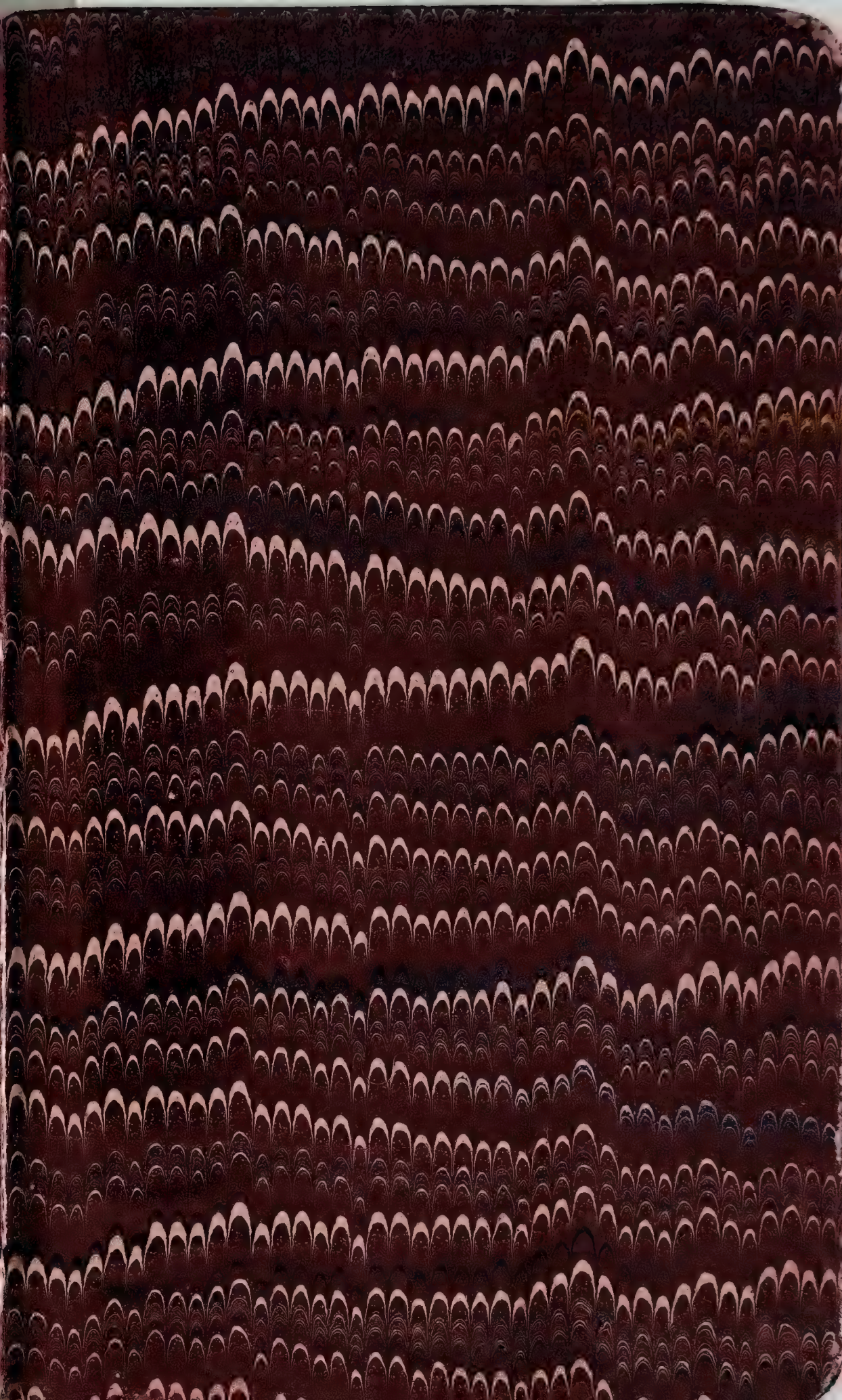
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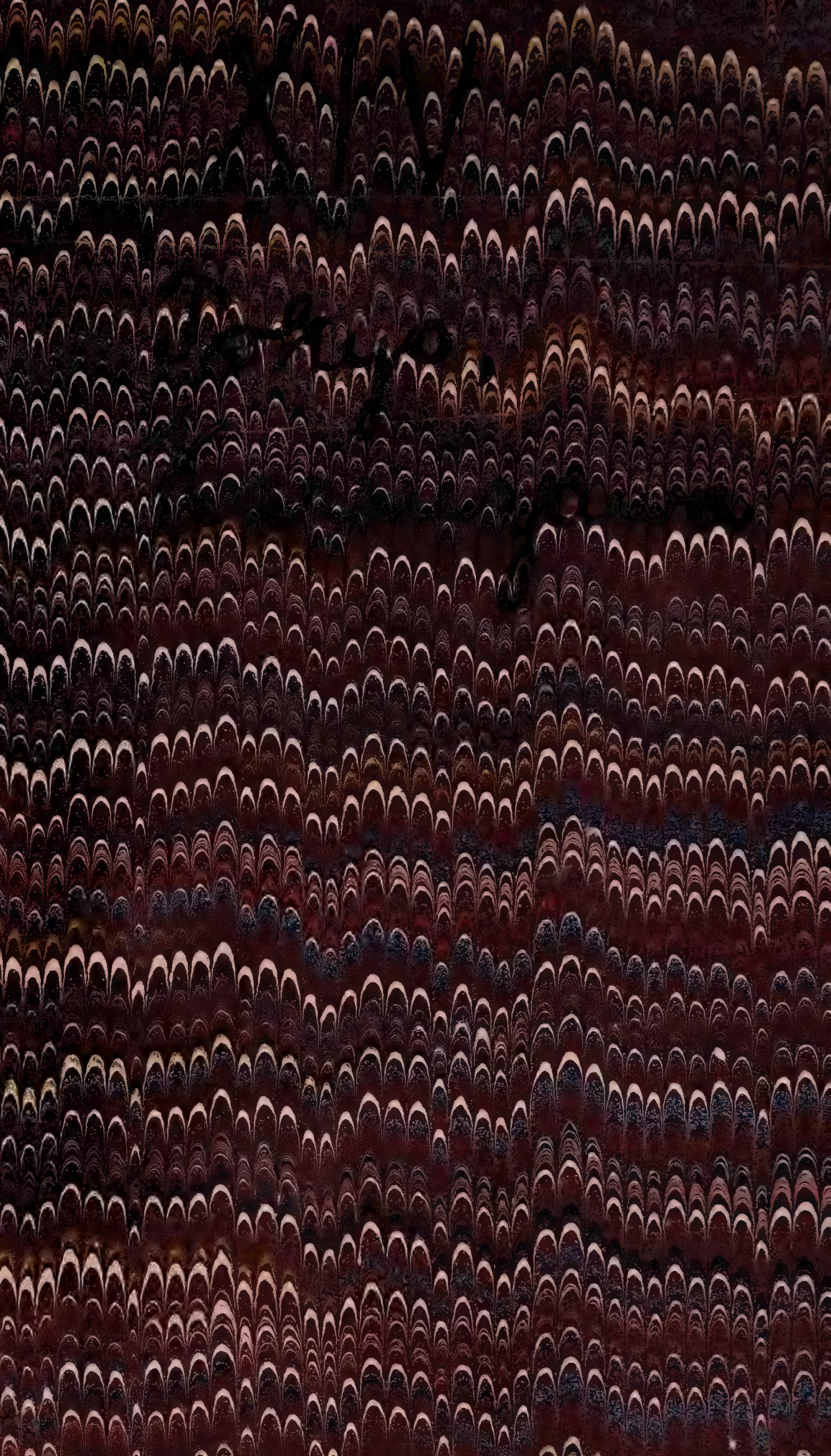
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XIV Tokyo
Karuiizawa





02

July 12.

First thing this morning after reach-
 ing Kyoto we went to the fine new Bud-
 dhist temple just completed. - The finest I
 have met anywhere. The wood work beauti-
 ful. The beams were said to have been
 drawn & ropes made of women's hair. Cost
 10 years in building. Cost 1000 yen. After
 each morning the people come & recite
 worship. Buddhism not dead here! This is
 the 6 dying stage? The work of God. The
 image free but free to people of their
 & on the Amida Buddha, no scroll of the
 for Buddha. The lacquer work magnificent.
 the carvings. The two characters above "Keep
 the truth." As we came out 13 pilgrims
 did in white robes who had been at
 a shrine in Shikoku. They had much
 space etc keep around their necks.
 As we went down an older man.
 In one temple - the one of the beautiful
 paintings met two young priests. I asked
 them what Bud. is; what they learned

in this sense. I believe they said a few
 great churches, one "There is no God but
 spirit: the other, I think, was "The rule
 of ceremony & worship." There are over
 7000 Buddhist temples in Japan.

As we rode thro the streets I noted as
 in Hirosh. a great number of dress shops
 located in the new on the road to the stan-
 tion with good stocks & in fine array. In
 the evening on the way to the train passed
 great idal cars in the middle of two
 streets with wheels 8 or 10 feet high &
 tops above the houses.

Miss Kelly has been departed with 30
 children & might do better for young
 men when she takes up Mack and
 presents the miracle. Has found it
 a pretty dose. Boys have paid a high
 tribute the vice have to stop it for 20
 cent a set. Why not have boys boys &
 little more & cover it? The main factor
 has received since the new theater. How

July 13.

not show Miss Bigelow's dislike for young Japan. Miss Updegraff & few others. No gain as so many Japs are too badly out-fostered thru a economical.

In apt. Saw at Oshisha Iwamoto a copy, read an of the old placards to Antiky. Res. "The law forbidding the Antiky Religion is to be rigidly enforced. All such laws are strictly forbidden."

Saw Buddhist school near temple. 500 students. 400 in a second school. - almost all studying to be monks. The monks were other things than Buddhist doctrine & ceremony.

Left Kyoto at 8⁰⁰ P.M.

July 13. Reached Tokyo. at 3²⁰ P.M. Dr. Inoue thinks he sees almost no change in the spirit of the people since he went away. Mrs. McCarter thinks the servants are more selfish, but this is to their Jap. masters too. The factory openings have made them independent. Dr. McC. thinks the people are more

liable & thoroughly selfish; or were at least to have the authority over foreigners granted by the new treaties. But also notes a feeling of alienation on the part of the nat. ch. due to the missionary policy to control its own work & funds.

Sept 29 12 men came out in the educational movement and that the demand ceased for a while but has revived with the new treaties and trade openings and that the Govt. would be glad to get men again like the former ones, but can not pay advanced prices as they would have to do, because of the fall in silver. Sept 29 the chief teacher in the Univ. is a Chr. trained under Pres. Porter of Yob. who teachers are, generally but of course, not as Chr.

The Yokohama Ch. - one of them Kaigan is the oldest ch in Jap. established in 1852 with 12 members who was the only Chr. practically in Jap. now. One of the men who was there morning was one of the teachers. Not the great growth.

5.

July 14.

Congress with Synode Com's sub com.

There are 700 members of this ch. now; only 400 of them resident in Yokohama, and thus of the 700 attend church. Key took of the 300. The elders, no official, two business men. Two mission school teachers. Eight deacons all business men but no nursery teachers.

* What were causes for the change from the old proposition twice to the section dogs, the previous times lasting for ten years. This the question with which ~~Dr~~ opened the conf. Mr. Oshikawa replied. First reason for the great success, the society got the people to put a heart in ev. for Jap. Had idea that Christianity was true & must be taken together, so they took them. Secondly, Christianity was a new doctrine of God, sin, atonement. Came in a way which interested the Japs. So also the first mission was men of learning in the sciences & greatly revered by the people as great men. When Koor went to Kochi the people thought him a mighty man & confessed him as rightly man. Paper was

king to govern. The Japs. came to respect them
as a higher class than the business men
among they had signed up.

Mr. Kumano. Then like Tokugawa insisted
that for foreign intercourse we must have
entry in Japan. Could not deal with west-
ern nations without liberty of the ideas of
christy. As to education must know it o-
ur & get them then most easily the Miss-
ion schools. Many felt this way & wanted
they as a political & diplomatic thing.

Mr. Oshikawa added liberty took a tre-
mendous hold upon the early converts. The
change in their lives most pronounced so
that would reached it and the laymen to
contributed powerfully to the work of the
preachers. Remember when the people threw
stones at preachers in mts. & then asked
for the speakers & men the altered life
gave the chrs. patiently endured & endured.
how the ady & enlightening themselves
to the people.

Not the way they use Eng. words, "life, property, power, success" - having no precise equivalents. So no cabinet, court, citizenship, luxury. The department, in this, right.

Mr. Hosokawa, the Yok. factor. That part progress was an unhealthy progress, arising from the political view of liberty. The basis - that to Europeanize the country, liberty was a necessity. The movement towards Westernization was pushed, down to the lowest. Was like condition in Constantinople time covered here. Indeed so. Itagaki, agent, was in Eur. came back to be taken of liberty in Kōchi; - had only political purpose & so patronized liberty, but did not accept it fully. His adherents came in with only political & social aims. They thought that now liberty is making a more genuine & healthy growth now. When they came into liberty then they soon found: what it was & particularly the demands it had on life they dropped out.

I have found out that when Christy. Coal
 happened to the Parliament had not
 been given; the opening of it & the change
 of point absorbed the activity & life of the
 people & they turned from Christy to an
 interesting phase of thought to active po-
 litical life.

Note the work, education, Christian
 schools, mission schools. European lit-
 erature, art, music, wonder, public meetings.

Oshikawa. Reason for success. 1. The
 desire for individualism. The democratic
 feeling was strong. This was Haguro's
 motive. The head of the liberals. He
 wanted to raise the people to be heard
 & the Christy would secure this 2. The
 influence of the mission schools. There
 was done more than could be done
 to introduce western civilization. 3. The
 influence of men like Verbeck who founded
 the educational system & who in-
 troduced into political & social lines & into

other duties. Thompson came to. Over men
 like Okuma Sai. Verbeek had ing. Away
 student class and many who wanted
 for Eng. & were studying alone under di-
 ficulty. Called on Verbeek & Thompson for
 help & the way they opened Eng. to them
 led to a feeling of awe & reverence towards
 them that caused great ing. with the student
 class. "Public meetings in the after n. for
 charity. The Congress had been accustomed to
 talk to a few. The idea of mass mtp. &
 good proclamation of truth was novel &
 caught the public ear in a remarkable
 manner

hot head, patriotic spirit, revolutionary.

Hosokawa. About 1887 Jap. got the
 idea as they met other nations that
 they looked down on them as heathen &
 without the rights of civilized people. Many
 young men esp. thought the only way to
 counteract this was to learn about &
 the west. Nations would not look down

on their airplanes. In '72 Iwakura went to England, guest of Emp. Court, under care of Parker. On a fox hunt, Parker made some joke about a fox & the hole it came from - a fox. idios. Iwakura was much greatly charmed at the suggestion of the idolatry of his land & its conseq. insignificance. Many young folks but this shame & not being discovered yet apostatized or modern scepticism they saw in Christianity the only national religion - escape from idolatry.

Kumano. Polit. reason - great one for reaction. Mouge & Oshino who had promised Christianity to experienced a change. Went over men so far to Bud. as to go to some temples & to this the ruler. The people saw the restoration movement as Christianity & conservatism falling become strong & the people put their acceptance of Christianity & foreign ways were lowering the nation in western eyes. Reaction is now set in. also the people put their

Chrys was not adopted to Joh. right
 as for western nations.

Hosokawa adds. The increasing gwa-
 terisation & commercialism has done
 much. Many have strong now. The spirit
 of Chrys. not so attractive as the
 crassness of the business position now.

Kumano thinks the Chinese people
 for his own religion & feels that Chrys. is
 not a suited religion in real & sincere

These points out the rationalistic view
 that swept over country, others think as
 the expansion & introduced an atmos-
 phere of apologetics that shows the apper-
 sive, life wandering outlines of the
 Ch. Chrys. began to feel that they should
 apologize & defend 7 places - demands. Hosokawa
 feels that a good deal of this
 rationalistic view was due to the for-
 mer education & literature sent out
 from their parent institutions at Chrys.
 Chrys. The Exp. Univ. today vs. Chrys. on

ground that it is entitled to Japan.

Kumano. He was was supposed to advance utterly - the to east. Quoted otherwise. It was reported in Japan that Chin. After, abetted the Jap. army & wanted them to win. On this proved the army & others feel that utterly. It had for the country, it is developed in. It made the Chin. disloyal. It was made the Jap. so. Country a divided - Country, always in the mind of Jap. The group during the war for Bibles & under Komin & co. was the tail end of the old movement & the war free flat.

Oshikawa. His reaction important, of wide influence. The nationalistic feeling one reason for it. The feeling says that progress should be evolutionary & revolutionary. The early civilization & China. would not cross the limits & intelligent Jap. came to feel this & demand that old history & traditions should not be torn up & thrown

The Chinese, to be blamed for having given the reaction
 & they have misrepresented China, leaving
 impression that it is Reactionary, in its
 character, & represents the old traditions,
 & so have created numerous opposition.
 Another cause - Unbelieving Western peo-
 ple look upon China as a backward
 & primitive. Intelligent people seen have
 them so, as China, for beyond benefit
 getting being out of it & despise them
 it, again no reason the way the country.
 Speakers have been used by the mis-
 sionaries who often have not studied
 their character, & have used
 them in an improper way. Again the
 mission have made mistakes in their
 methods & in carrying them out. In
 mistake & voluntary character of China.
 points to the schools. When the first
 came out from mission schools their
 women, as disparting to the Japanese
 the way they put down their feet etc. One

again has a sharp inf. voice in the
court. The sister of the Emperor is wife of
a thin thin priest. as the Soc. the water
goes to God. as does the Soc. power
run the social policy of the people
down.

has words "pan top to bottom", "em-
ployed" "Co-operation."

Oshikawa. Speaks of individuals,
unintentionally giving his own judgment, &
with reverence for the missionaries and
what they have done. Presents this for our
consideration, not as ultimatum or per-
sistence. In logic, - educ. work there is
such a thing as historical progress. There
must take place on such lines, at
certain periods, war & their own war
in his hands. Up to '86-88 the Japs. go so
far as they wished & quoted with the
missionaries & created into their hands -
they were again in power, judgment,
reference & reference. About 18-

15

the reaction came. Also Christy became an
organised thing or power or an organ.
How reaction having come the ch. being a
little better time has come to turn about
the missionaries co-operate with the
Jap. letting them take the lead & control.
This would have great reg. on the work
here. Does not care how many mis-
sions. Have brood & they have a right.
But his judgment - few new missions
if any. Older men like Holms know the
people. They are enough. Before '88, before the
crisis there were joint comms with some
real co-op. Since the reaction a drop
of policy on part of missions. The mission
seem to be forgetting the ecc. power the
ch. has and are now trying to put
the object by sacrificing it. This is wrong
to see this before the ch. because of
power. New mission would stop due
old principles & not understand the
spirit & power & condition. Think there

should be more co. of. The every problem
 are too big for the ch. alone. needs help &
 sympathetic aid of mission. of the mis-
 sionaries to go back to first state
 of things. independence between mission
 ch., are now only trouble. This means
 of co-operation in the minds of the Com. of 15:
 and also of the whole church. Altho. Thinks

Horokawa. By vote of synod the
 independence of the ch. In pushing for this
 the last thing we have done for it to be
 rid of missionaries a foreign influence. We
 like to have missionaries come to be free
 members of congregations. If we do not do this
 the mission are naturally full of
 partiality the mission-destanding. If they
 become members it helps the natives
 & gives mission a closer ing. are there
 then too would such co. of. as good
 appears - come. in each Protestant Com-
 poses of equal numbers of mission
 of fcs. who have entered into work

, employing helpers. And this Com. would
 desire to have present mission em-
 ployed. Would like to be missionaries who
 are from this time work as Miss. Person
 does training workers, doing evangel. work
 but trying no organization, only turning
 this attention over to present church. As
 to new men and to willing to have them
 work in same way. This is would be
 willing to have these men to employ, this
 own helpers without the approval of the
 Co-g. com. if they wished to work so in-
 dependently. In case of new men who
 want them soon to come into Pres. This
 Pres. policy as a mission in this Pres-
 dent's policy, but they do not approve
 of this as a mission policy. - contrary
 to spirit of co-operation - Oshikawa adds
 their desire is to control all evangel.
 work under this co-op. com.

As to educational work the Synod's de-
 sires do not at present include it.

The good would to make churches now
 organized by supporting in two years.
 "You can always say the time has not come"
 and the same in the good as to missions
 they could then to withdraw and so as to
 keep in this as to leave work for anybody.
 the two bodies - Ch. & Miss. as now sep-
 arate. This specific work is the one the good
 has in mind.

Sub. says when missions first came
 they carried on the whole work so, controlling
 it all. Then in time Ch. was organized with
 men whose knowledge etc. was worth hav-
 ing. Their step was to invite these men
 to meet the two missions - advice was asked,
 only advice, & the plan soon died. Because
 the natives had no responsibility. Mission
 retained complete control. The next step was
 to have Bd. of Home Missions in good, $\frac{1}{2}$ or $\frac{1}{2}$
 more. & hope. Ch. giving $\frac{1}{2}$ or more $\frac{1}{2}$.
 Progress has come. of same sat of right.
 $\frac{1}{2}$ & $\frac{1}{2}$. The good En. only need. the money

& directed to the Prefect, Com. who administered it.

Oshikawa. Opinion of the fact that the work of missions, indep. of prefectures is hostile to the previous work & interest of the prefects. Lead to create a mission party, composed of men of superior class who obey the mission & have a foreignistic character. This influence is opposed to the influence & dignity of the prefectures. This kind of work cuts the great body of the people off from them.

Hosokawa. Intend some day to carry on all of our work. Has not yet decided how so as to hasten & prevent it. We have over all the educational work too. That day direct & need co-operation with them.

Oshikawa. Think present plan contradicts right principles; causes dissipation; creates misunderstanding among conclusions; ought not to work separately, but together.

Alex. says practice obj. to prevent them
 is that mission. employ & dismiss men
 % cuts, & place them as foreigners would
 not do. & without consultation with the pro-
 vidence. So it is clear relation. between
 mission one. can not be settled by
 one black striking a line of division be-
 tween them.

Oshik. thinks $\frac{1}{10}$ a man of the nation
 of the men the mission. employ as in
 it for the money. they have other motives.
 need chris. & want to do the work. the
 organ is to seek mission employment
 the nat. ch. can't employ them. as they go
 out they make impression of being rep-
 resent of foreigners and so black together
 but. can't be blacked & dismissed by
 protestants because no ground for that.
 so also the W. Japan mission does em-
 ploy unlicensed men. Bible men.

If the ch. employed them the people wd.
 do it so, even the much money did

come from America. As Ch. has the duty of
showing how the money is reported, even
the receipt of the money done can be
checked.

Hookawa. The missions are foreign &
misunderstanding as constantly arising
under the new system with closer co-op-
eration there comes diminish. No nation
would find the help of the missionaries.

Why did Presb. Com. disband into the
Synod. com? Because the missions did not
willingly co-operate with them, the Synod. Mis-
sion did give $\frac{3}{4}$ of the money expended
by them. This the men said.

What would be the status of missions?
The Com. would be large enough to include
each mission. Injured in every way.
Julie Sp. Presb. would wholly control.
Want all missions to belong wholly to
Presbtery. He so controlled. After be-
come dissatisfied with them with power to
their money. Hookawa suggests.

Kumano says this is no longer the time
for mission to control but they obds. should
stand off & let Japs. control. The old slow-
ish time must end and the Jap. ch. is
furnished by us at home must be proclaimed
not led! Lic! It is not wrong, but he
thinks they coming back to.

Said in conclusion they did not want
to be insistent or obstinate but felt they must
move forward, in gratitude to & co-operate
with the Home Church & the missionaries.

Miss Youngman says before Home was
established 3 years ago and has now 19
bapt. Under care of a Jap. her and Miss
Youngman, with an evangel. in active con-
trol of it, yet never had communion there
bada & others are slow & indolent & evan-
gelist about such things. Good men
but Miss Y. says this is the way such
things run here. Mission refused to touch
it - or benevolent work - or let it swallow
Miss Y. record in valley. Baillie's business before

These Y. say the Japs. are like half grown children; don't know it or like to be told so.

Some missionary out here who named one of his children "Single Tax". One here who declared he owed no allegiance to any country; he was a citizen of heaven, yet he wanted a passport. Just awake, messy. Here a single tax man, who distributed single tax tracts before of the Barrow's lectures when he was carrying people with him. These men are "Christians", no more, proselytizing.

When the Samo. Amer. people came here first the missionaries took care of them. They were suffering for want of food & came to missionaries, begging. The children of them were taken of the Mch. the children said "But it good not to be hungry". The Amer. body quarrelled here & split the community took up a collection & sent off the one party to Australia. Co. might had been here for

several weeks when he ruled & tore up the
ruins. for high living.

The democracy of the people. In public
gatherings the common people press on the
old dominions to show their equality. They
have not even taken off hats to the Gen-
eral. Some years ago they would see the
fores of the carriage and rub their hands
on their faces, as they did when idols or
live war are more loyal. Do not rub
heads or grooves now to signify the. This
it is the general equality of old countries:
the servants do not bow down to masters as
they used to do.

When a Japanese speaks of his wife, in introduc-
tion - he calls her his "pool of life" - great

Vicount Kishima who was paraded so
at Corneil & North was married when he
came back & within 6 mos. divorced his
wife on of contempt who died, their last
days of a broken heart.

Visited the Tokurawara Shogun tower

temples. Very beautiful lacquer work.
 The 7th & 9th Moyses and the 20 are buried here.
 The 30 buried to 1st at Nikko. The pred.
 date about 1620. There are Buddhist but
 there are Shinto mixtures. Your piece of stone
 lantern. The tomb of 20 Moyses said to be
 the finest piece of lacquer in the world. As
 talk with Bud. priest I asked whether the
 people really believed in the idols. or
 kept the thing up only because an old insti-
 tution. Priest replied, Yes, believed. But I am
 regarded the idols as real gods. He did.
 others deemed them only to represent ideas
 no person, a reality. I asked who Bud.
 was. Was a man, in India 3000 years
 ago. Became a god, entering Nirvana. I
 asked, Does he have power. Ans. Yes, to
 save by faith in him, to take us to heaven.
 Lic! A good explanation. How did he get
 this power? There is a high god above
 all, but Bud. did not get his power
 from him. Is the god a person. or supreme?

Ans. Who knows? I am say he is real & I am only an idea. Told us they had men in India now getting back to the original text of the Rev. Bible. as their present st are irregular had errors in them. The original text would be inerrant when got to. Wanted to know if I was a Chr. Undoubtedly I said. Back of the hindmost temple were the two towers - the rooms arranged so as to face the tower. Hoag's floor, there in the walls. The mirror in front temple he said represents truth, the antipodes of man & companion.

Dr. Duhin holds that Doshika has not suffered more than the Yajik. & does not think it has run down because of the loss of the trip over to Nat. Bench. Dosh. fee from 600 to 200. The Yajik. fee from 200 to 50 in the Academic Dept.

Sub Sep the second problem is to get more men for ministry. Great fall off of men due to commercialism

role in swelling it. Sub. says the
 Court has trouble to get policemen and
 lower school teachers (?) So also these
 men think they can earn more in busi-
 ness & so give. Court even so in minority.
 The rise of prices has practically given
 men to the reduction of salaries & wages.
 There's too the friction between mission &
 preachers leads to such packing off of men
 for minority too. Is this all?

Sub. regards the reaching of the masses
 as another problem. How get word of
 them? Does not this the preceding prob-
 lem each show that the nat. minister
 have enough to do without being loaded
 with the proposed work of the co. op. Can?
 That would only turn a lot of postwork
 into expenditure of Bd. money.

Sub. says he believes in being members of
 churches, but I can not see that as
 his agents. as that must be, can. a
 advisory membership.

On Wed. November 1. Jappano trouble.

Miss Smith & Miss Rose utterly incapacitated. Miss J. does not want Miss R. to come back from Atome or into the Jap. school. Bancho ladies fine. 2. Miss Uvidence, Comptess of Scotch Mission, Ref. Mission, & over, Orthodoxy contributing to \$1000 for our Bd. When we went to M. York, a mortgage was taken by Ballagh on this for a loan. This we took to Bd. it is paid back. When does the rest for it go now. 3. as our properties here. & Uemura. Will. distrusts him. When in Am. having left his fam. her is provided for, he was given money to go to Princeton but went to Eng. & then came back this w/out without going to see the people who gave it this for the. sep. My fee when one they have money perfectly at liberty to do as they choose. 5 Jap. Jalay too large. file 650 yen money used to. Can do no work here. Is uneasy & restless. No home & no friends at home. From 72-89

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July 15.

I was discontinued from mission '72-'77
 was in the Univ. of Tokyo, \$4200 (old) a year
 salary. Then in Gen. location at about
 \$6000

At Meiji Gok. are four residences, one
 of which Dr. Hef. built. The Dutch Rep. built
 none. This policy has been to rent not to
 buy, tho they allowed a rent ext. of \$500
 down. This was good for the poor who
 poor was in America but bad for those
 who poor were here.

July 15. Left Tokyo at 11 & reached Kani-
 zawa at 6³⁰, about 90 miles, passing
 thro 25 tunnels on way up. The entrance
 at tunnel entrance.

Porter tells me the A.B.C. meeting resolved
 to open a theolop. class at Kyoto and to
 hold a semi-annual or annual Bible
 school for all the mission evangelists. The
 main subject stated for the young work
 was Truth in the abstract.

Ginnon says the Bud. are most con.

contradictory. Knew of a preacher who in
one village affirmed & in the next denied
the existence of the soul.

Komin says Bible sales are less than
8 years ago. The ABS sales then were
greater than sales of A., B., & Scotch Soc.
combined now.

As to suspiciousness of natives and
their knowledge of it, Komin holds that
it can't be avoided. Their natural tem-
per is suspicion. Suspect one another.
They knew what implicit confidence was
till they met missionaries. In Jorokhara one
reason for the missionaries' early power.

Miss West says she does not know
whether all pastors are converts, knows
many ch. members are not, that there
are many growing into a ch. life &
real conversion. The pastors do not
want to depend on mission or on their
people want to be free from all control.
The Synod is still as suspicious

Do not report Missionary gifts barely. Do not
 put a salary what pastors do not get.
 Those that give, are not as good as
 as mission, that are the strong not.
 those as those who have been under
 direct mission, influence. As to need
 of mission. I know too he when he
 came there in 10 yrs. no more would be
 needed. Now there is as great a need
 as needed then and needed 14 yrs. ago
 when that said this. The give are not
 covet. preachers. Preach politics, philoso-
 phy, geology etc. - not Christ. The work
 is still to wait for the people. "Come learn"
 is the christian position. Come, learn.
 "Go and teach." Don't appreciate much.
 The give say we do not know them! or
 understand them! Every Oriental nation
 says this. We understand them better than
 they understand themselves.

Mrs. W. Main holds that no other spirit
 than that of sending, drawing the in-

July 16

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trial here is possible. Most adaptive
people, but no real civilization under-
neath at all. They are conquered. The
loose of the country by Jope is a long for
the thing. However to trust it now to the
Ch. Present organization, incoherence of it
Came too soon. & too big for the real life
under it. We must so flower in their
mouths. Dr. McCarter says that in Virginia
they organized a presbytery before they had
a church & they organized a Ch. before
they had converts.

July 16. Young Jope naval officer told the
kaiser that the jig would have been up
with them if they had not won the naval
battle at Zulu. The sailors, he said, would
not have fought another battle. There
would have been one whipped.

Kuol used to go around and preach
against "Bushmanry". Kuwana is a good
man. is improving but is too
selfish. At a women's meeting there

each of these. Mrs. M. A. went to sing
 hymns & spoke on "The Father of the Sea."
 & another woman on "Past & Present Porters"
 of Japan. Hymns & songs were wanted to
 be the models of the best translated
 into Jap. - to teach the Jap. the right re-
 lation between the sexes & love! The ones
 heard at two young ministers who had
 come out for a year to look at their books
 then saying "So they had been out to teach
 us." These men have too big a conception
 of the Bible as a whole & Ch. principles
 but don't know Christ. Don't do spiritual
 work, for don't have our idea of the
 soul. Know & imitate Stephen the man
 of Hymns & songs, as to their own im-
 portance. They are men away out with
 the idea of their dignity & copants. The
 hymns are in the paper the porters
 ought to be independent of the support of
 their churches. This is just their idea.
 The Ch. is the preachers & the people

Mr. W. A. says that there are unconverted elders of 20 to 23 yrs. of age and on west coast the Semuans who work it up say no merchant people could be admitted.

Korea. Korean says condition peculiar. People have been wretched & oppressed by the officials and have had only misery in their life story for something better. The missionaries have won their confidence and to them they turn for help for the future. A longing - not specifically missionary or spiritual. In '83 the first class of Kor. students came here to Yonsei school under the liberal leader Kim Ok Kun. Several - 12? were converted & so changed. The Kim was oppressed & went back resolved to introduce education, the death of women & other, as the only religion with a satisfactory moral basis. Died soon. That in 2 yrs. he was. How low imposing death; in '66 10000 Re. others were beheaded - on Chusan. Repeated missionaries admitted. Their return & ev. will

Dr. Allen's saving life of peace led to opening.
 When McCoy of M.E. came for a car Kim
 helped him. but while M.E. was getting
 permission from M.B. Allen came with an-
 tracts to buy and this car was given to him.
 Then Kim tried to overthrow the corner party
 under Chin. inf. but he was defeated ^{and} ^{was}
 put to death. for he escaped with 3 others to
 Japan. These 3 went to America - two became
 Chrs. one is now minister to U.S., other
 editor of Har. Independent. Third has inter-
 ested view but not really converted. He
 is living near Yok. & has Kim's views. Kim
 stayed here until he was murdered in Chi-
 na after having been banished over from here.

Now mission as the power. Russians
 & Japs. look on with suspicion & even here
 to present saying of mission as private
 & not in power. Must walk carefully &
 use less power.

Thinks we need unity. He and. has
 his own Japanese ^{or} ^{other} Book with dy-

present news on roads for 100 n. D. M.
 holds the time for agreement has not come.
 L. does not think the Trans. gets Bible de-
 pends on him alone as he feels & thinks
 he is taking on too much. Seven years
 ago Com. apptd. - many diverse translators
 which could be adjusted only with a man
 work as new hour as but more & so.
 disagree with D. M. 75 of the mission as
 agreed as v. U. in turn for 100. U. L. has
 turned around & advocates now a and he
 rejected several years ago.

The Pope want the big voley thing. The
 Evang. alliance, e.g. how they propose to
 have that carry on a movement for bud-
 up man. Speakers over the country. They
 credit into the gift of the A. what the
 people give to church entertainments good
 picnic

On great trouble over salaries in the
 high scale in the Miss. G. K. The men there
 get \$60 100 a month & the pastors & so on.

A just an medley put 20 or 25.
 A. Ballou. W. G. S. saw time at the theod.
 when. School men have not only criticism
 the young preachers stood up and for. Work
 and pointed out the composite authorship.
 The same preachers the Outlook. A no. of the
 when they first heard from last, waggon
 articles at home & have them of for new
 of Apt. Session of Conf. VanHorn & C. Pres. of
 (Osaka spoke of a preaching place of believers
 totally unencumbered with Presby. and not
 under its supervision. A young man from
 this has been admitted to Miss. Gok. for the
 coming autumn who is really not a
 member of the Church of Christ; he is not
 connected with a local ch. or an organization
 with Pastor or Session but who is in the
 theod. Sem. preparing for the ministry.
 Hardie S. G. the Miss. Gok. make practical
 call what the nations proposed last year
 regarding requirements for admission to
 theod. schools desired.

Doughty says the students have been admitted to Sem of M. G. when sessions & professions & missions. have refused to give aid or to approve of their going. States, too, that the country missions must take those of the grade who can't get employment near the great cities. Dr. Alex. thinks past rules have not kept bad men out; the E. Jap. mission requires professional commendation. Can't do more by mission rules. But what interferes & gets in unapproved men? The Jap. in entrance of M. G. Thompson thinks these rules were kept the missions.

When it came to voting, 2, 3 & 4 were lost & a substitute was adopted simply requiring greater care that the men be carefully chosen.

As to the statistical table none of the Assoc. ch. reported and from six churches in Tokyo none were obtained some were imperfectly.

Superscript. Report. ABM. No blanks

No reports. Have no organized churches under
 support pastors. Have local bands of brethren
 led by one man unpaid. ABC FM Don't
 appear strong. No numerical do ed. s. s. of 73
 ch. 38(?) are s. s. need more spiritual life
 Question. No blanks. No policy. Ans. No blanks.
 In each diocese how salary can. But each
 can give to let. ability. Receive partial.
 want action, teaching or going in as
 help. S.P.G. a com. on sal. for a long time
 to get pledges & pay in proportion. Ord. n.
 no decrease unless 1/3, or must unless
 2/3. Ans. Cong. must pay at least 4 1/2 %
 upon annual pastor a lay exp. Pension.
Contra Pres. No cooperation on part of pastors.
 Anti come into union too as want.
 some better of, than now. Cal. Amer. Epis do
 not have s. s. hope ch. under foreign can
 too a pgs bill. Buries in s. s. when the
 people do not understand it freedom
 from all admin. & direction. For pay & food
 for as passed money churches. Evangel

Ch. of Am. no people. Ch. to pay 20% tax
 and salary of pastor, which sal. as paid
 by the cong. should cut our gift. Every method
 no special attention to my report - but no
 Ch. freely by contracting with S.S. the nat.
 Ch. too widely provided. Salaries for board
 the plans of people. Synodism you will
 not do. Every Nat. Soc. Since Regue Cong.
 to pay part of exp. of Ch. must deal with
 church on business basis. Co. of temples.
 plan has failed. Method. of Canada. Have
 graded scale $\frac{1}{2}$ by 10 to 20; from 20 to 40, $\frac{1}{4}$;
 60 to 80, $\frac{1}{2}$; 80 to 120, $\frac{3}{4}$; 160 members pay all
 leave 25 yrs a mo. if salary less pop. or
 25 yrs home. A grievance not met by the
 missions. Not satisfactory. Pastor down as
 it. In this S.S. Ch. made so extract method
 but of their pastors. U.S. Meth. No. Board
 would pers. plan to Cong. Preachers show
 no interest. No success. S.S. attained
 when board had revivals. Don't meet
 method on gift. Pure subj. but then

work out prob. So. Meth. no doubt two
 1.1. need so by pastor. Make soldier
 as low as possible. E. J. P. has a
 system to the Can. Meth. but can't get. Inti-
 note missing. contact has produced ~~any~~
 support when done. Regulation can't help.
 get war people while using money for
 disunion. E. J. P. must have hard rule.
 Can't really leave matter to individuals. Indiv.
 Indiv. will come in and away from
 our system has, adopted when present
 conditions could not be foreseen. Stop
 hoping, that's the only way. P. S. as
 trying policy of Mr. Lee. Conference. Every
 how change of people until they can be
 S. S. Missionaries give nothing to individuals
 so. No church made for so. Have a
 firm policy & stick to it. W. B. P. ch. Blacks
 wanting but not kept up. Try to get peo-
 ple at preaching places to pay rent
 toward slaves. Must have rule book.
 Rule, made not to be appealed to. Ben

office secondary to S.S. So. Ref. Union.
 get what we can. Ref. Ch. in Ind. Report was.
 Am. for 5 years. No well defined policy
 but very good. In Myan I've done a-
 couple Ch. entire S.S. But no. of preaching
 places Pres. passed 2 Ch. to S.S. Union
 would not have done so. People talk much
 on S.S. & indep. org talk. Friends. Every 7-
 but no preaching was possible light &
 pres. No Ch. organized entire S.S. Good local
 conversation. on secret. U. Brothers. A Joh.
 trained in Am. in charge. Preaching was for
 while. a part of Sal. each member pays 50
 ten a year to have no. So. Baptists. Each
 fifth. 2 yrs per report given. Universalist. Pay
 tax on each place & church prop. returned
 to members, persons & wage. Union was
 responsible for raising it.

Conclusion (1) Progress bad. Outlook poor.

(2) Remedies. a. Educate people to pay for it.
 the steady & the spasmodic expenses. Indig.
 to turn b. Intimate & sympathetic contact

with the people. Was mission from medi-
 cines - not mission rules. & Had rules
 with no exceptions. This the other stream.
 d. a mean. Have rules & stated principles
 but couldn't allow exceptions. (3) No
 general mission council in exp. denied
 of majority.

Recommendation 1. Aid no organized ch.
 2. Such ch. now on the move independent.
 3. Arguing matters, blank from the present
 in place & aided. 3. When membership
 exceeds 15 contrib. only to salary & wage.
 4. They receive plan from start. 5. Engage in
 a free discussion & adopt common policy.
 & send to Nylons. to pass on all missions at
 work here.

In Seismie came last year a man
 by the name of Brown & he ran to show
 the picture of the Emperor. He was praised
 all over the empire. He!

Roth. Miller. Is there any hope. who might
 be a he was never trustworthy, but he

do not think there is one who would not lie.

Adopted children are treated better than real children. This duty. One of the noble stories used to incite loyalty & devotion was told of a grandfather who settled a quarrel ^{to his} between two branches of the family by selling two grandchildren one of a real & the other of an adopted daughter and gave to the adopted one the better sword & the other a beaten sword. The one died killed the latter. Were 6 & 7. This grandfather praised everyone for his true duty doing toward his children.

Superstition at Doogan Express' funeral. No human being worthy of coming close to her so the men who dug the grave were called "kide" and wore long black arroyos in the digging. Making wapon - made to creak like chain - five men - single and cows - to be buried in a huge caquely - said to farmers.

July 17.

Miller had a Bible class containing a 20 year Bro. Priest. One day one of them came dressed in remarkable Amer. dress with hot nails shone and asked letters telling him he was going as missionary to Amer. The people or friends were sending him but they would not support him so he was never coming back. The Bros. are organizing a system of education. are leading up to high seminaries. Have women's societies, collectives or. From the Bros. School at Waiakoa the students go out in summer preaching.

The hairdresser Mrs. True was a fine woman who always saw opening and was moving into the fresh missionary things. No more raining at all. As to Sam we have no hope. How good. Miss Thompson was there & liked it. When Mrs. S. died she was intending to open a cooking school.

July 17. Miller & M. H. know of Chas. who refused to have children - daughters - baptized because it would interfere with

their marriage.

The Tokyo 1st Presb. has had the Bishop
Committee to oversee the field & preaching
places. Now has one Am. Wm. Ballagh & 3
natives. In Miyagi the natives got word at
pres. Ref. & cut off their preaching place
from Presb. connection. This apt. Each was
in charge of work in its apt.

McNair is a member of Presb. but would
not be so, if he were to do it over, tho he be-
lieved in it now. Miller is a free member
but is never apptd. a member of any Am. or
else sent to any Synod. If he were only an ob-
serving member he would have to be sent
to Synod. If his Presb. also send the
same men to Synod. McNair says they are
treated differently in Tokyo. Both groups that
advise men have all power in the court,
but he feels the Synod look on one more
kindly of free members. The nat. court
manages under his control. In Gen. Assch.
they even tried to control local. of Americans.

In Miller's Pub. the rupture between Pres. & Gen. Ref. came over this point. The Gen. Ref. had given help some to the Pub. Com. for its work. But Pub. wanted more and desired to have the mission agree to a Gen. of Pub. for conf. & advice over the work. work of the mission too, and wanted the mission to pledge & in advance to accept the decision of the Gen. The Gen. refused to do this and so Pub. cut off all the Gen. preaching places &c. and declined to receive Gen. funds beyond a certain date. Ochikawa at bottom of this and out of this grew the goods attempts to get control of everything.

The church in which we are meeting was once a billiard room but up for the soldiers who were sometimes quarantined there. It did not buy. So the mission bought & enlarged it.

"It is evident that God's time to pour the oil will & baptism of the Holy Ghost has not yet come". This is Hope's report there.

words occur. This is undoubted here and now.

Kanza Uchimura, editor of Yodze Chu-
ho is the man who wrote "How I became
a Chr."

The Eta are an outcaste people in Kin-
shin, supposed to be descendants of Kame
are not admitted to public schools etc.

Not the way the Japs. want us to gar-
nize the island of Formosa, 9 Rev. pp. 70, 71

The Can. Pres., Eng. Pres. at work in Formosa
reply that the right education is Chinese and

not Jap. or Eng. But yet also that the Japs.
conduct in Form. is outrageous & that there is

truth in charge "that the Chin. in Formosa
did not know what barbarism is until

the Japs. came & showed them." & points

out the absurdity of the views of Formosa

presented by the Kinshin committee. Shows

the scheme fulness of the Jap. Chrs., their

ignorance & impudence. The pop. of Chrs.

in Formosa is greater than in Japan: or

or great force out of 36, in Form., 40 out of 406 here

As to the Jap. Chrs. plan for work in
 Tamaoka Karea. Oshikawa head of latter,
 dropped the name of "Chrs." from its title, be-
 cause it was said when he went to
 Korea refused to have anything to do with
 investigation of labor work or and now the
 whole thing has collapsed since the mur-
 der of the Queen. As to Tamaoka, a Chrs.
 Chinaman who was up here from there,
 refused to help in a case with Hosokawa
 and because they would not agree to
 have the proposed school a distinctive
 of Chrs. from the start. He wanted to hide
 the Chr. character. Miller & W.H.

A.B.C.F.M. mission wants to take up
 country now to secure a new economi-
 cal division of the field. & also to propose
 to other missions some arrangement that
 are present has work: suggesting their
 readiness to withdraw from places where
 the Amer. B.S. mission has work not
 likely to be very profitable and where the

how stronger work has been absorbed by
 others & vice versa. This was not done in
 this policy days. Why not then? Still it is
 a good movement.

Barry for 125 students has split in the
 face of women going to Sunday School; how
 stoned children & public school teachers
 have told children they can not go to the
 Sunday School.

The motion to recommend to the presi-
 dent the favorable reply to the A.B.C. action above
 was lost by a vote of about 18 to 14. I was
 obliged to ask to see it so treated. Per-
 son even said he would vote but not give
 to the A.B.C. & M. people. Was it not a fruit
 of the excessive suspicion of our own, but
 even more of the Kumi'ai churches.

At Nagasaki Dutch Ref. has a mission
 the day school; at Sendai, the Gen. Ref.
 have one. The only joint school now is the
 Meiji Gak. of Dutch Ref. & our own mission.

Duty of B.S. for teaching of children

Chm. had the Bd. should provide higher
 instruction but some instruction should be
 provided by Govt. School or by Chm. Board.
 These ladies can help in this or but ought
 not to use mission funds. M. Hain thinks to
 stop the schools now & stop the Govt. & then send
 the schools would stop & we had to open
 originally from these funds. But these
 schools are for heathen. As to education
 I ask what proportion of expense should be
 met by churches & what by Bd. Pike
 answers that for a long time Bd. must bear
 the expense. Can't have co. operation in this. But
 why can't people pay tuition? What is
 aim - for Chm. or non-Chm.? Agree that
 higher education is for Chm., but that major-
 ity of children are often non-Chm. Take them
 in because cost as much for a line school
 as for a big one. Then non-Chm. either leave
 as act of sympathy with the Chm. teaching or
 else are converted & stay. Some often do
 best workers. But many say they don't con-

tribute to the schools - one in to this, some
 at times. Reason. (1) Edward. was does
 not touch each member of the church. Not
 as have children in the ch. (2) The Nat. ch.
 are given financial assistance where they
 have native direction & no elsewhere
 if we give them oversight they are not likely
 to pan away but are more for as church
 to institutions under missionaries. Perhaps
 this ought to press for support. I also saw
 copy of Peter's telescope, to which students &
 alumni gave \$8 & P.O. paid for \$50. Van N.
 was of a mission school in Osaka where
 no Bible, no dog, no Christ. I think influence
 as that was excited because to do was
 covered down away heathen. Mrs. Pison
 says we can do more in having the people
 supported by their own families. A man
 brought his pie in Hokkaido & wanted her
 supported in the school means his own
 money was locked up in the land he
 owned. Hail contends that Jap. ch. is

able & ready to support its educational work. The school in Asaba for instance he knew cost only the support of the teacher missing to the mission. Does not think B.S. & missions should conduct primary schools. A Ch. gr. of 15 members could start a support school on a Ch. basis. Knows there are many persons who prefer Ch. schools & are disappointed because they are Ch. schools. "My own duty of mission is to plant the seed in the hearts of the people & let it work out." Missions perhaps ought to sustain higher schools, but not wage work as are now maintaining.

Mrs. T^{ch} H. says some of the Ch. do not send children to Ch. schools because they want to compare a little with the crowd and avoid the charge of too much activity.

The body of the Kumiaka lay members is also a tree. One of the Asaba porters was leaving to Unitarianism. The next week

July 18.

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After his sermon some men waited a time
+ told him y^{ts} did not believe in Christ &
it, he could leave. W^m. says they distrust
the Kinnaird pastors, tho.

Compare again the Jap with Eng. cathodol.
+ show difference between East & West in
strength & holiness.

Doshi are the semi white Jap group men
who were students from middle school
up or young farmers, clerks or boxers, who
join a politician and not a intimidator
for him.

Uemura once published an article in
the wilderness of Japan. The Episc. Bishop
met away his men wth 10 paper books
a grove of Uemura's articles. Uemura
has come round, but not the men to
influence. Yokoi once a fine work. Got
the New Year. While he was at Yok in
a hotel there.

July 18. Mrs. Nakano pledged M^r Carless.
Thompson before going to America that

that he would not try to raise money.
 Her dress in Chicor. was of a dancing
 girl. Took a lot of dresses home to give
 to women & went into debt here to buy
 them.

He spoke used to long outsp. Kate Hirsch. The
 people stayed long after we left. Dr. Verbeck
 once came to a country village in Iowa.
 Arrived late & supposing the meeting that had
 been arranged for would be gone, so he went
 to bed, finding up a saw log. About mid-
 night the people awoke him telling him
 the people were there and so he went in his
 pajamas & borrowed log and slept as he
 was. When he got this they brought him to
 make another address, so he did.

He preached. Preaching spiritually.
 Open for criticism. Ashmore & Mrs. Per-
 son both thanked me for helping them to
 have, straight from shoulder. They want
 real power - but now it more often - in a
 sudden gift without hard work & means.

July 19.

55
40% them in kinder.

July 19. Mrs. W. H. School 150 children, $\frac{2}{3}$ are girls. School has licensed teacher, four new old chrs. Children come in about 5 and go out at 12 or 13. The first teaching each day is catechism. Children taught creed and 10 Can. Mrs. W. H. visits it once or twice a week. A Prob. woman works a day also there. That's all the home visitation there is. Almost none of these families come to church. A few of the children - about sixty - come to Sunday School. No school on Sunday in the village. The children know it is a holiday and yet would come to get these things now in the church building. The children, as but several chrs. boys, 10 ten a week; the kindergarten was from 20 to 60 ten. The elders of the ch. wanted to run the school & have credit for it and nearly botched it. In the Sunday schools the majority are new chrs. No chrs. do not send children to chrs. schools. No S. S. children of this school Mrs. W. H. induces by an annual party at this house. Children have had few parents to ch.

In Cong. it was voted on 1. 1. Kregg's
 not to dis. organized ch. to be open, & to
 strive to bring all present open ch. to ops.
 in two years. 2. McIlvaine tells of their
 not having had rent for ~~three~~ years
 for preaching places. Have had meetings
 in houses, & inquiries have met themselves
 in other houses. Igo has no house rent & a
 incident. Igo in Iowa. Price tells of bodies
 of believers about Osaka which are not churches,
 but which are not organized because they
 are under sort of temporary order kept by
 Presbytery. Thompson points out four bodies
 keep. by Cent. - organized bodies of believ.,
 local churches, presbyteries, Synod. Have heard
 that no rent should be paid for any bldg.
 churches or preaching places. Igo they have
 started work in 25 places without paying
 such rent. One chr. work, or no inquiries
 enough to provide a meeting place. From the
 start appears being on rent for rent, fuel
 or lights. Can always have mtg. places. If we

Start of paper, as the workers & Renter can
 be to keep up the cost to the mission. We
 have to see this action in Josa can be
 cut. Cut off all rent and work will not be
 hindered as is. Miller explains origin
 of "group of believers" cover in Cant, "unorgan-
 ized" not being in the original - due to
 the fact that there were many groups each
 believe from scattered churches than it
 was desirable to have in the Cantons & de-
 fines group. Their advocate used of
 rent to be about 10 adult members group
 but admit also to smaller groups. Tanton
 says Mr. Miller that it is essential to do. That
 rent is, the material & material made to meet
 the people is as as going to have right results.
 Miller suggests that the wage. Support the preach-
 ing place to that end that the mission must
 enlarge the wage salary. Prison says 18 yen is
 lowest & 25 yen the highest wage. Salary in
 Hokkaido. Have says they have no record. In
 one village went to Waga & asked him to

help in putting a preaching place. One who
 said yes, asked the first who at once
 gave the temple & the first sang the hymn and
 went out & sang in the people. In another
 the public school was given. This method
 instead of giving goods has unloaded them.
 They can go where they want. I go also that
 when people employed sang the Pub. went
 to people's houses. When mission employed
 them they went to the boats. Traction. How
 that it is possible to charity. to have the peo-
 ple welcome them & do something for. Although
 exp. to ten but the business would exp. to
 working ten. There is no need to find so in
 single to give the whole time there are ten
 fully educated > one. All. There are so not
 pay four times the rent & are not overcharged.
 How that Hall's work & other work given do-
 act is disorganized work. So in the ABC,
 work carried on in the same radical way.
 But as to work. work in advanced & initial
 stages like the work of Hall & the others, as

must do more than the radical action to
 cut off all rentals. Think in San Francisco
 rent good policy, but in other rental ought
 to be allowed. Think we would put some
 place for preaching if it was to leave it to
 the people. Let. say we might get better. No.
 Perhaps we ought to pay in order to hold
 some authority over the people. John never has
 been a great deal of beatification. How blessed
 more Christmas services, - must have control
 over them & over money. Had meetings in house
 where the story is held up of the words at one,
 the place turned back into a shop. This shop
 open on Sunday, even when the rent is
 held. How beautiful festivals too. Must hold
 them people & over money authority. All.
 If the money is given to have church to
 promote every work & no better way to do
 it than by paying rent of preaching places.
 Mrs. Purson. We can not guarantee pure doc-
 trine & life if we let the people pay rent &
 salary of the evangelist. We must have control!

That the way Dr. Turner plan is slandered. That trip at the A. M. G. of Amory
 his last year said he A. M. G. plan
 was a failure, that the elders his workers
 got up week after week & got off the same
 old story, were not leaders or preachers
 of the people. Dr. M. G. had never been in
 that. had never tried the plan at Amory.
 The old school people are true to the idea
 of the success of the Scriptural idea

Mrs. Pison says some preachers have
 tried - young men - that it is useless to
 come to Sunday School. Their replies to all
 that he has a theory of mission work; that
 the Unorganized churches of his field have
 been too to discipline it: that he tried to
 for early organization: on the trained p.
 for he had nearly killed his church:
 regards still the trained pastor as a great
 desideratum. only objects to moving to
 fast that the people do not trust into
 a living church: regards being as helps

to their joy, not as rulers of their faith. As
 to authority, he wholly rejects Mrs. P. idea &
 wants to put the whole matter in the nat.
 ch. Thinks this 18 years ago when the ch. was
 unorganized discipline was better & more.
 His idea is to stick ministers onto the
 church from without, but keeping them from
 out of the church. Before had pastors, feels
 that the people did more Bible study; now
 it is left on the pastor. Thinks the great need
 is to have the pastors grow up out of the life
 of the ch. The elders of the congregation work as
 satisfactory, he believes & wants the church
 more normal. Vaughan. We do not have
 any man control over paid people than we
 have in these places & people who are
 not paid by us. The best means of holding
 the material of the nat. ch. & giving in
 hand so as to train it is the great prob-
 lem. But I doubt if many have succeeded
 in holding it. At present, the nat. ch., the
 Synod wants S.O. but what kind of S.O.

is it? The Ch. wants a s.s. Ch. no matter
 how small. The nat. want to be totally in-
 dependent of foreigners. even if this means
 a great reduction. Don't we have much
 work to do. But in his mind the real
 Ch. of Christ is for a free nat. war of the
 real Ch. of Christ by ~~outside~~ ^{the} authorita-
 tive organization. What really ought this
 excluded section hold to mission & to
 organized church. Alt. opposed the line of
 division which makes the excluded section
 the mission field. Don't want to lay
 hands off of the organized part & regard
 the second only as the mission field. Then
 the nat. Ch. leaders do not contemplate
 their responsibility for the unorganized & non
 s.s. part. Alt. holds that these matters
 are s.s. contemplate s.s. for the unorganized
 part outside of the s.s. indep. section. Don't
 want to count the priv. of indep. to be con-
 ferred to the indep. section. Holds that we
 must not take the outside part of the

hands of the organized ch. & accept as words
 of the mission. We must work for the inde-
 pendence of all. Mrs. Pinna would that we
 must treat the non indep. section as a baby,
 & keep control of it & not make the mistake
 we did in leaving the other section to take care
Boolep. Is it ever cruel in the good to let the
 disorganize certain churches simply on the
 ground that it is unable to support so finan-
 cially. This action comes with its price. The
 men who pushed this thing are the good as
 are subsidized by foreign money, some
 paid & some free, as this thing is. Native
 factors in the country. As to Mrs. P. Buckley,
 you are dependent upon money as had
 better stop. That's no right use of missionary
 money. The natives are surely have poorer
 preaching places. Conditions differ in differ-
 ent parts of the land, but I am satisfied
 as those came to the dividing gate way. I
 think the good spirit not charity, but
 nationalism. No need who to 1/2 of the

local churches are to be reduced to preaching
 places & come back on mission control
 support unless we take such action
 as this at meeting expense on preaching
 places. I am ready to change & return to
 the sound sense of mission - which is
 simple simplicity. Sawayama started to
 from his desire to keep 50 - 50 you a month.
 Tereima took only 30 you a mo. but saw
 of our far preachers can down with small
 salaries & how Christ's spirit. In his. There has
 been nothing new advanced this morning.
 As of this was advanced 15 years ago in
 this conference. but we cannot with voters
 leaders. Alexander. He says that the leaders
 in S. A. in 1900 was mission subsidized
 men. ^{but not} The man who was at the Boston
 got would be receiving 100 you a mo. now
 in Nova Scotia. He had stayed. Some up
 30 you a mo. to be a preacher on 10.
 & returned to persecution & suffering beyond
 your imagination. Made his first ch. 21.

on 14 gun a mo. When this ran down he was
 offered 100 gun a mo. to teach in public school.
 Refused. Then they offered 60 gun a mo. for $\frac{1}{2}$
 time. No. Recently the mission cut off its portion
 but he is now relying on the 14 gun of the hes-
 pe. This is Hattori. Also named Kaya Ig. of
 the good men who pushed this petition to
 mission aid. I go to think nat. want the
 mission to co-operate along line of action
 adopted. As to loan. - want think they put
 a great responsibility & wants help. Advocate
 conference with them. Leave the matter to the
 mission. Don't want the mission to have
 their hands tied by such an action; so as
 not to be able to help the nat. in sending
 or other ways if they wish to have such aid.
Buchanan. The fact that we have as of these
 ideas before Conf. 15 years ago & now now
 come to these unsatisfactory conditions in-
 dicates that we should not now do what
 we did then. Let us act more wisely now
 and do something

Report of the Rep. Ch. in the U. S. Miller of
 "Seodai" Another fact that needs to be kept in
 mind is the comparative inefficiency of these
 men in the mission's employ. Almost
 every year makes their incompetency more
 & more evident, but the mission, being obliged
 to use such material as can be had, is not
 yet in a position to replace them men with more
 competent ones. Some of the helpers could more
 easily earn money in Govt. service but
 prefer to work as humble preachers.

S. S. discussion. Milton urges united action.
 The Am B. S. mission lost heart years ago. be-
 cause of disagreement on the question of S. S.
 The initial policy was to make work S. S.
 from outset. Then one party got a heavy sum
 grant from home. Then a theology class had
 to be provided for & the missionaries were di-
 vided as to employing them. Hewitt's party de-
 pected. How. Who is the responsible party? The
 committee of the mission. Or not the committee?
 Let them from outset assume their own proper

responsibilities. At least let the mission
lay on them the report for permanent rents.
The mission being free for rental of city ch.
for temporary use. Buchanan tells of
one ch. which was reporting doing as. s. s. to
prey. and yet was receiving 19 yrs a pro.
from the missionaries personally. Subri. at
beginning mission paid liberally. Then the
mission laid off some of the expense on the
churches which were quite ready to take them.
The real difficulty in this and in many other
parts of our work is that there has been a
great reaction. Pike. But - we have been pro-
ceeding on a wrong principle. Assuming
that the Nat. ch. of right should control all
the evangel. work in the country. We are getting
away from that now. We aren't going down
harsh, driving rules for the Chrs. We are
only marking out lines for ourselves, where
we want to lead the evangel. Nat. Chrs. de-
fining the course of the traveling missions.
Instruction & help to lead them. Only let us

far in the right direction. Atwood. No grow
 indep. church & the baby evang. work ought to
 be turned and the latter which is the older
 ought to be housed & dignified rather than
 housed out with all the weak churches by the
 synd, which commits as to mission funds &
 asks conjoint which means total authority.
 Objects that the S.S. churches are to be made S.S.
 by exacting from each nat. chn. in the road
 out bodies a contrib. to the expenses of the organ-
 ization of the S.S. churches. Only their members or
 ministers will rule. - the unorganized bodies
 not being represented in the synd & as of that
 to the 2 rule, I object to the 1 rule too. Point
 seems to be to lay greater burden of organ-
 ization upon the organized section. The synd voted
 3600 per for evang. work under their board,
 1500 to 10 to Toronto, & 20 to other places,
 400 to a traveling, overseering missionary.
 700 per left for evang. work under this man
 outside of organized work. This would bear
 out two stations. Alexander. Atwood act.

of the Home Mission Bo. have failed. Hail.
 As the S.S. people were defeated at Osaka.
 I would like to take radical ground that
 we give no mission money at all, tho I
 deplore the use of indiv. money & missionaries
 who ought to be example to the flock in
 giving as well as in doctrine and living.

Sendai work: 1. Kurofune Mission has
 done its evang. work \$2760. Last year evs
 has co-operated with the Miyagi Classis
 paying it about \$939 last year for work of
 the Pres. or Classis. 2. Japt. did not like
 this & two years ago the Classis appts. a Com.
 to discuss the relation between Classis and
 Mission. Kurofune leaves last year & when
 it appeared that nothing would result.
 Then the Classis proposed that Mission should
 increase its contrib. to the Classis Evng. Com.
 to 150 yen a mo from 92 yen, to be in
 force for three years. 3. Mission agreed to this
 on certain conditions. This did not satisfy
 Japt. and it became evident that they would

bring up question again. So the members of the
 Cong. Com. of the mission gave formal notice
 that they could not agree to any change, &
 also that the mission desired no more confer-
 ence on the subject. 4. Classis then took action
 a. after a year to dispend with the mission
 grant to Cong. with gladness b. that the
 relations hitherto existing between classis
 & all preaching places (Kopisbor) be abolished
 that such preaching places as wished to be
 under the care of classis would be obliged
 to make application for admission which
 application would be granted only after thorough
 examination into the merits of the case & that
 all ministers appointed to oversee preach-
 ing places within prescribed districts be
 relieved of their oversight. An Exec. Com.
 was appointed for carrying out this action.
 This Com. decided that such preaching
 places would be bought under Classis's
 care on the conditions a. In view of
 the Confession, Constitution and

covenants of the Church b. agreement to do the
 utmost in the direction of self support.
 c. going heed to the advice & instructions
 of classes regarding the competence of work-
 elists 5 To this mission has responded
 with the decision that its preaching places
 can not run under classes until classes
 can assume for them or they assume for
 a complete financial self support. meaning
 that all preaching places supports of the
 mission must be indep. of classes and
 that any taken under care of classes cannot
 be dependent upon the mission for support.
 This abolishes organic co-operation: also
 it is co-operation & informal co-op. together &
 sympathy. Miller's report continues "as long
 as the missionaries on the field are required
 to continue members of the Ref. Ch. in the U. S.
 rather than to become free members of the Ch.
 of Christ in Jop. & until the Bd. of Commission-
 ers for Int. Missions of the Ref. Ch. in the U. S.
 can see its way clear to paying over con-

tributions into pop. hands unconditionally -
 which has not yet come - any formal
 co-operation with the Ch. of Christ in pop. must
 of necessity involve more a less of abnormal-
 ability. Dominant class is a sovereign body
 but under the old arrangement it was de-
 barred from exercising its full functions on
 account of its financial weakness. It is only
 natural that the pop. should be dissatisfied
 with such a state of affairs, but things being
 as they are, relief could be obtained only by
 some such action as class took last April,
 or by the Mission ceasing to exercise any con-
 siderable jurisdiction over its work & being
 satisfied with largely nominal functions.
 From one point of view it would be better if class
 has been content with the exercise of such functions
 as it was really entitled to carry out, meanwhile
 labouring earnestly to attain to the full dignity of
 a sovereign ecc. body & composing its own fi-
 nance independently. But this view of the case being
 traced to class the only course remaining was the
 one that has been actually taken.

Popper concludes that aid to churches is unnecessary, suggesting that China can enjoy Christ's religion without money from without; is rampant, and is unnecessary. When life in life we grow & produce - at last motion carries - no number - but only depending to aid groups of believers towards real or ideal spheres, changing this upon the believers.

3. Discussion over Hevin plan. Hudson of China, points out that at least Hevin plan has been as successful as other work and for more economical. Compared Hevin & Co. but as to methods & results, & also Hop- chow Chun & Houston's work. I have found that our nat. brethren have always been able to do for so as that really ought to be done. That we refused to do for them. Intine. As proposed one to try S.M. plan here but found that we could not train the elders of guiding them together. Could not have done. But admit it was never tried. We had a

night school which trained a set of Rev-
ministers class, but these men turned out
preaching to day.

Dr. Verbeck. Interview. Does not believe
in being member of Presbyteries. Can not
return the matter & would not put him-
self as a free man of our race under the
control of these men in the bodyhood of
their doctrine & life. It is lowering to be
on a grade when you must compete with
them for majority. He thinks that of
this in the Synod but Verb. holds that it
has often happened in Presbyteries. He thinks
with the Meth. Epis. who have estab. episcop. unity
with all - foreign nat. - on an equality
under bishop & part of the Amer. Epis. or Eng.
Epis. & Meth. Ch. - have had better things
as, have avoided wholly the trouble of
doctrine & fiction as the American people
have had. Regard the Prayer Book as
a mighty rope for work: unifier the
doctrine & form of worship he over

Church as sale of doctrine & worship al-
 lowed. The best meet. is Hondo who was
 one of our men & was captured for
 a letter school in the north where he
 wanted to go & where meet. are putting
 leading him. There are no needful
 but numerous too. Kachi church down as
 Haddoing & because he would not
 take two men into his temple whom
 the nat. ch. had been appointing & would
 to dump off an mission - wholly unfit
 as he would not baptize any men
 who would not keep sabbath. They would
 not the Sabbath. Iuka was down &
 was asked to fix things up with him
 with. said kindly that he would do as
 he could, but he would not surrender
 his people's judgment & he could not de-
 value his respect to the Bd. as others.
 That settled things & now Kachi ch. down &
 is satisfied. If Japs. have no money
 concerning others we mean to leave them

have one. The Japanese are happy to
 receive that touch money, & they think
 it means more. Would see making wrong
 in diverting money or neglecting trust.
 As to service of mission. The. As the
 first principle in the early mission. The.
 The people, however, are to doctrine &
 policy. When some men preach they
 talk of other things like labor. Some give
 as to native work making, it has
 been, besides some in our mission house
 but natives know that they care for them
 & others not. It seems very popular but
 others the nat. get angry at. Should be a
 unit & not split as we have; as the British
 have not. As the Russian people
 give about 7 to 1, even they give 10 to
 a no. to the nat. Board.

Dr. Alex. Thinks that next to the prob.
 already in view are those of ch. educa-
 tion and of church life, how to develop
 it & make it real. Does not agree

with Dr. Webb. as to Meth. Episc. same as to
Amer. Episc. where together is held in the
iron house of the Bishop. as to all, the
friction does not to organ. but to personal
idiosyncrasies and these also produce
it anyhow. Some of the Meth. not satisfied.

As to Dr. Webb's Keyoke - Dr. Webb says the
Tamura work is for the Japs. in Tamura.
have two good men working there with
no organized church. these points here in
Hondo one of which there to come in all, in
two of which are churches. Dr. Webb's friends
are organized with. within 24. and Eric do
as it is done i.e. not pay but a friend.

Exp. of preaching places. There is the friends
nearly needs the president to raise money.
The office exp. rec. The friends preaching
places also give something ad. wages. salary.

Altho. says he even came to Japan with
the idea of the apostolic character of mission.

I kept at the same "When I arrived" &
looked out at the friends' houses near by
the little meeting place, over some ground.

July 20.

July 20. Grant read from Froebel yesterday morning: "No artificial means should be used to get a child to walk or to stand (h.) The child should stand when it has strength, voluntarily & independently to hold itself upright. And it should walk as soon as moving of its own accord it can without help keep its balance. The child is not to stand till it can sit, sit upright, raise itself by means of some tall object near & thus at last unaided support itself. It is not to walk till it can crawl, raise itself, without help, keep its own balance and thus go forward." Froebel on Child Education.

3. In Council discussion resumed on the adoption of Dr. Nevins' plan. Altman admits that it is hard to join this on to the first & second actions. I go some how obj. that no new work can start on S.S. basis but points out that mission is a long. pd. & supd. can start the work, arouse interest & inquire & that at once this inquires

become really leaders or counsellors they are
to be put on Minister's basis. Why do they not
do that? Ministers plan as the development of
the whole church to be secured by training
& devolving the responsibility, adequate organization
on a permanent use of money. The money
plan is the easier & the reply of those for
provision pro-ante. Alt. adds that if
to ever beginning with again to proceed
proceed upon a wholly S. S. basis & that
the majority would give with him.

The motion proposes employing fewer
preachers, no rents or fixed expenses, and
grouping churches into circuits so as to make
them S. S. from the start.

Price. Many have obj. to Minister's plan that
right doctrine, morality and church ordinances
are not so guarded by as they wd. be
by laity & ministers paid of mission.
The Minister is not among the common
people but among the laity & preachers.
The growth comes from personal work &

and example. An Osaka pastor sent out
 100 letters asking people how they had
 come to Christ. The largest no. said thus
 the example of others. The smallest no. thus
 the preaching. The vital thing is personal
 work & public preaching. Latter too is qual-
 ified because, the preachers say, the people
 by they are paid. A good Episc. preacher said
 that even the church distrust him on this
 ground. An old missionary says that foreigners
 are shyer than nat. preachers because the
 people think they are honest, while the nat.
 put their vice from it. No sense, as men are
 but their training has been perverted. The
 men are brilliant but not pure. We
 need more Bible study. The preachers know
 more about Plato, Socrates, Lincoln etc
 than I do and preach as about them.
 Wood says of no more. That he would
 be better off if he were a little nearer
Japan. His pointer out that the Christ.
 of Ch. may say "it is appropriate" that

baptism etc be administered by ministers.
 The Cong. vote was. Thinking of that they
 got even "it is appropriate" against such
 opposition from a non-sacramental party
 in the church. True that the procedure from
 the same are not pious, but they are
 not pious at home either. Shimamoto who
 came to Princeton said he was not impressed
 with the theol. teacher's mental power,
 nor with the spiritual life of the students.
 But what shall we do - have individ. apprentice
 men? Good in the. But I ask too, what
 difference will the adoption of Rev. Bland's
 make in our work? as we meet as it
 now does being better! Wills the differ-
 ence will be an increase of power & faith.
 We tried how far to go down. We are
 tried then far bottom up. Our chrs. don't
 study Bibles, don't do personal work. They
 think they are doing us a favor by
 being chrs. in the South. People totally
 ignorant from Iowa. No Reform, a Bible

by at all. And I think it is due to our
 system. We have sent out people to
 preach to them & teach them. That's the
 error. We have not laid on responsibility
to them. But the condition in Iowa is
 different now. One elder found a job...
 give him doing work in connection with
 one of our ladies because the right to
 leave it to those who are best for it.
 The Kochi Ch. has some working done. A dea.
 an open his house every night for
 preaching. But the general feeling that even
 Ch. is a worker has died away & the
 people attribute it to the large employ-
 ment of paid helpers in the past. Barlogh
 more to trouble the change will make a
 great difference. It will be painful but
 we must do the thing & mean the deed.
 The missions are being pressed on by
 the Synod. As to Rev. plan I believe in
 going in for it with all my soul. I
 want to go back to my first love.

It was born of love to Christ. He proposed
 to call Ch. Presbyterian. But the people wanted
 Ch. of Christ. It was the Ch. of Christ. Mrs. Pison
 is doing the work in York. The pastor is not
 doing it - the women are doing it. This is
 Jesus' work and are going to follow orders
 now & follow right after him. Oh we want
 to go in our to life, the life. I can give you
 my heart & soul to this movement. The Meth.
 Epis. are going to ruin the work with money,
 buying up our synodal preachers. But we do
 genuine work the ardent money. The Pres.
 could even the work & need up Pres.
 churches everywhere with money, at least
 the intended ones. But we let them go ahead
 & pass them ahead & not expect much
 more money from America. Grant. How
 can we reach 200 villages if we have to
 put a preacher paid by foreign money in
 each one of them. Mrs. Pison. Money Epis. do
 not buy up the synodes. And S.D. is a burn-
 ing question in the Epis. Synod. Making of -

proved of the war of our Epic woman
 who obliged the heathen children to pay
 in their sins. As to holding authority, the
 money, I remind you that the bishops have
 absolutely no control, assign ministers
 & remove them, and the lower house votes
 the upper house of 5 foreign bishops has the
 complete right of veto. I know the Epis. Ch.
 is for authority & Pres. for individ. right.
 I only wish he had when we decide it to
 a decision of authority. I believe a decision
 of a majority or divine or the decision of
 one man. In doctrine & life the Kumiiai church
 is far above Epis. Ch. in Jap. I have the power
 of Shintoh to the Eng. missionaries who are
 so weak in doctrine. He would tell me in
 coming out that the Amer. plan was to turn
 everything over to the natives. The pastor of
 one of the largest churches in Sapporo is a
 man who does not believe in the divinity
 of Jesus - he may be an angel, - or in the
 inspiration of the Bible. As to the plan

why can't we have two study under as
 plan just as well. At last the
 motion to adopt Herin plan was unan-
 imously approved!!

Deering. At present we have 4 men in the
 teacher. One in York with 15 students. How
 had no pref. dept. or school for boys. No Wilson
 had taken radical ground w. education.
 for boys. Has 3 pub schools. Now the le-
 sure this time boys were ill trained &
 at a disadvantage of ant. pro. of
 other time, a school with 2 teachers & 20
 boys has been started in Tokyo. On the spot to
 be in fact of the suggestion. In these times
 do not have nat. teachers. Don't trust them
 to teach theology. Missionaries have
 their own council & are totally independent
 of the natives who in this church by
 organization are totally independent. So
 organize a ch. the people do it themselves the
 neighboring churches are invited in. When
 one organized the ch. is independent.

This is no way to disband it, or correct
 its doctrine or life, save by a council
 called by some other church. There are
 17 churches but they have not been or-
 ganized into an Association at all.
 The mission. have absolutely no control
 over the ch. when organized, except admin-
 istry. There has no case of ill doctrine or
 immoral life. No cases of fiction at the
 school. No policy on I. S. very perhaps
 it varies the old long supply bodies
 passed to move as I. S. There has fiction
 over money & control - but between indi-
 vid. missions & churches. As for the
 mission. do control churches organized
 which they pay to. On some the deacons
 in salaries to. of different missions
 to work. No A.B.C. payment. to think &
 Epis. work. There are 17 churches. One has
 trouble over authority. One pastor wrote
 to mission council asking that that
 ch. be given a place in the Council

those joint control. Believed & the man sub-
mitted to inevitable works in harmony
with his own mission. are going to have
the admin. problem up. want to control
the local. Sem. but fearing if he feels
them possibly that he can't that he is receiving
the school on mission money, some hold
it under control; but agree to for. certain
ideas as he could not in America.

4. It was voted to require monthly
reports from churches & preaching places
aided.

5. It was voted to have a com. of three
on sep. rep. to report next year.

Hail pointed out that the two policies
of S.S. & aid were carried on side by
side in Osaka and the Osaka work of the
Amer. B. was more successful than the
other tho it pursued the radical plan.

Then it was voted to communicate
the whole S.S. action to other missions.
The action to report the whole thing to Reg.

I also ask Sec. Cong. to adopt and enforce
 on all the missions in Japan and with-
 a drawn of the Can. Govt & it was suggested
 & should report the matter in New York. The
 resolutions as a whole were not carried
 unanimously, but there seemed to be not
 more than four votes against.

Miller says that one trouble in Sunday
 schools is that the teachers don't care for the
 words of Scripture but throw out rough notions
 on the general idea. Treat their classics in
 the same way. No inclination to verbal in-
 terpretation here.

In Sunday School Mr. Miller puts out a
 magazine for teachers. - Six mos. behind the
 literature. Because because he wants to use
 the Sund. School time. This comes to unity in
 school literature here! What waste to have
 each mission putting out its own literature,
 & the Synod wastes him to put up with
 moral stories for the children, but not
 to take them from the Bible! He! This he will do.

As to Co-operation Peke brought in report
 & Snyder a minority report. "to escape some
 of the things" but his report went even fur-
 ther than the other. The motion to refer back
 to a com. consisting of Peke, Snyder & Gehrie
 in place of Am. who has gone. Wass. op-
 posed to the appoint. of a com. of three
 to confer with Squad Com. when the ma-
 jority rep. provides for. Conf. are only in-
 crease friction & oppose statements which
 deny the the Squad idea of co-op and also
 the intimation that there are abuses on
 part of individual missionaries. Our Rep.
 mission at Sendai clearly & firmly said "no"
 to such suggestion. from the Presb. & our ans-
 has settled things & done good. - But I note
 that the Squad action probably grew out
 of this Presb. trouble. Barclay advocates
 the minority report & opposes the appoint. of
 com. to confer with Squad. Presb. individ.
 to lose & preserve confidence & co-operation.
 Tells of the Squad com. of 15 to meet Presb.

o me. The Com. referred this to Com. got; on
 got to Com. telling Bal. that they did this to
 cause they concluded that it would scare
 us out of our seats. Bal. tells also that
 when Drummond came here he would not
 let Joper or any foreigner to come into the
 meeting he had with the native leaders.

McNair says some of the Jop. in the Squad
 -Kumans said there were - hee the the
 work to be brought under Co. of. Com. of. Pres.
 proposed by the Squad Council was than
 evang. work, the the Mod. of Squad states
 that it must be taken at its literal mean-
 ing. Pappen. The proposed co. of. is antago-
 nistic to Presb. policy & principle. Altman
 How we ever tried the arrangement. proposed
 of Squad? Dotrie. I suggested the com. of 15. to
 meet Mr. Joper. If one of them said they were
 afraid of scaring me, it was their joke.
 Discount on a way to decline to appt. the
 Com. of Conference. He is operated with the
 Tokyo Presb. on precisely this basis I am

time ago for six years and it worked
 without friction & with confidence. As to
 its being un- Pres. the Manual of the Bd.
 states that this course is precisely the one
 to be commended. I think the idea so wrong
 if you do not agree with me that we can
 not practically carry out this plan. So let
 us say to them 'You are striving for peace
 first. Let us first go to spirit of love and
 conf.' We ought to meet with them & make
 them an opportunity for free trust, showing
 them the reasons for our disagreement.

Altman. In this plan in Kushin when
 our mission is $\frac{1}{2}$, W. Jop. Mission $\frac{1}{4}$ and
 Jops $\frac{1}{4}$, worked well. Our step-by-step plan
 will throw a large part of the exp. group
 work. We may then invite them to a share
 in the control? Our road of trouble is that the
 Jop. ch. has come to say consciousness & advice
 are in this matter. We ought to give advice
 to those, more. We ought to have conf. & I
 want to work in & with the ch. formally. We

want to draw closer and to use the chance
Miller of Jordan. The estab. policy of our mission
 has always been co-op. This policy has never
 been disavowed; tho there is difference of opinion
 in the mission. We don't want authority. We
 have no obj. personally to do with us as
 associated with. We should like to have
 our work wholly. But we do not believe
 from our experience that such co-op. is feasible
 in our case. The Presb. has had the kind share
 of labor; we have shared admin. equally
 the mission has contributed the great share. Now
 in our direct work not under this Presb. An
 question arose as to whether we should
 leave the job. to those in the management
 of the work of our own. I am wanted this.
 But this stopped soon because we found that
 the management of the joint work fell into
 the hands of one man. one could not get
 from of his conduct. All so know the
 former. Not to face out of the Can and
 the Can. did not agree them. An sch.

satisfaction in that this was mean or overestimated
 contract was seen to the result. When the
 thing came up this year we were willing
 to go on with joint work but could not
 give Pub. over our work. So they flew off
 in spite. We knew we could not be true to
 our purpose. To go to have church of us gave
 the Pres. more. Now on publ. principles,
 such proposed co-op is possible when we
 have organic unity & stand in one ch. on
 common ground & in perfect equality. In busi-
 ness or jobs. Now we are ahead. but I do not
 believe the Japs are prepared for this authority.
Wash. We doubled our gift to the joint work.
 The Mats. paid $\frac{1}{3}$ of the whole amt. The
 joint work they do admit, i.e. the Mats. it was
 worse managed & that of mission. If we
 agreed with the Pres. we should not avoid
 trouble. The Japs. would complain of not
 having more money & be disappointed. Our
 support will not be in vain for
 leave them to be carried out by Japanese

Some of the leading men in our Pres. have
 reached I. support: by saying we must
 not become I. for it would be weak
 but to go on & get lots of mission money
 the strong. Hail. Proposed co-op is different
 from anything we have had. old com. were
 appointed by Pres. & Synod. New com.
 as to bag & bag, each representing one body.
 This is fair, surely, & in the spirit of Christ.
 but we must question their offer. I be-
 lieve in their sincerity & truth. Pappen. Has
 this plan of co-op. to the extent we have tried
 it been satisfactory? Then why do the Japs
 object?

McNair says that no response of the
 Tokyo Pres. to the Synod's inquiry as to
 co-op. was made at meeting failed &
 quarrel. In Tokyo the old plan was
 for mission to give $\frac{3}{4}$ & not $\frac{1}{4}$ as
 a joint can. administered it. This worked
 well. Then it, dropped because the nat.
 are falling off & have their plan

seemed desirable for novelty or for children - the Pres. moved on to the present Home Board plan.

The Rev. J. J. K. down in Iowa the K. K. K. men said - sure at least - that he ought not to go out into country unless one or two from the Church went with him. Iowa, over in Union, would all ways to be paid about from B. D. in Am. & by mission. This would satisfy rationalism!

Miss Stirling in Iowa had a Ch. teacher of sewing in her school and found that she was teaching a foreign work class Tuesday night in the Universal church.

As to giving away books, that would keep. Miss Evans got up one of two in private in mass, which that the money is rich or that the thing given is worthless. As to mass, the pre-attendance does not increase but tends to decrease. Good for, but does for God that's best. Can't be given as in

influenced by good water - as merit.

Evening council. Co-operation, Hail move
the advising of the mission to appoint the
Com. of one representing each mission. to
confer with Synod's Com. Thompson. Have been in
of for longer than any one here saw Ballagh & Dr.
back & yield to no one in love of it. No Court
each mention church, Presb. & Synod. We can
do so in one of three ways then & only three.
1. Co-op. with local church & Kongsho is the best
way. Liked. of co-op. the Synod. Dangerous.
If the Synod does not choose best men the
Presb. will also. Court. will vote over then
into hands of a few. The proposed plan of
co-op. is an evil in principle. I oppose it
Adv. of local co-op. It is ~~unconstitutional~~;
was the form before the Constitution. It is
therefore. The Synod's action was cruel, in
voting to cut off the weak churches, the
with a better & desire for life. This local
co-op. as of us, men & women reach as
can co-op. with the Ch. By Synod's plan

the things passed into the hands of a few.
 The Synod kindly as proper another meeting.
 Home Com. but don't let it rise on this sort of
 co-op. Miss Mayo. The lady members to be
 eligible to this co-op. com. no vote now?
 & the privilege to be taken from us or
 shall we separate from this Presb. & other a-
 gencies & do our work apart as the Can.
 Meth. women do. Alt. Afft. Can. but do
 not give co-op. disbursement to Synod.
Pres. But Synod has defined and the Synod
 is driving straight for one thing & that is
 to central wool washing work. Must pass this.
 Synod contemplates nothing else. Co-op.
 with Home Miss. Board we are declined,
 as Council. Co-op. with Presb. the Presb.
 declines. The Synod proposes only other
 plan John may have asked this. In the
 County where we are not professors etc.
 but real sheep. This plan takes us power
 out of our hands but we must stem the
 tide of decision bet. Ch. & Mission. Both

cut off from Kewai Mission Board. This is the
 right from from point of view of converts,
 men. Badger our both for mission is
 in favor of no such co-op. He also not favor
 any more money between us and the Govt.
 church. We must stand for the women &
 their rights. No trouble in the Tokyo teachers &
 professors are running things. We ought not
 to let the Theolog. professors come to Japan, but
 not stop mixing up their things with them. I
 want to get out of Japan & into the real
 churches. The good is big, that is. It is
 forcing now the poor preaching places churches
 to make a head for Senda Kōken and get
 is going to cut them off from their rights & power.
 -The students whom we have often to
 support here, suddenly find their parents are
 unable able to send them to America. They
 know we are being hoodwinked. One Jap.
 woman said to me "Don't you think Amer-
 ica has a great number of uneducated
 fools." As to '5 can I didn't know Dr.

Fisher's action. But why do we not have more
 confidence in our weather in such things?
Doyle. The vital thing is to reply to the Grand
disposition of co-operation. The Grand's action
 is a blow at the Gen. Ref. mission. The
 man who put it there is the man who
 was most disappointed at the Gen. Ref. mission
Miller. He surely has a right & a duty to
 consider the apptmt. you can. How are such
 missions to know what to do without some
 joint advice here. Buchanan. The cause of
 equal representation. I hope. The Gen. Ref.
 will stand together. and some foreigner is likely
 to pass over - mean, or doubt me about his
 own judgment. The Gen. Ref. mission which
 Dr. Fisher quotes refers to Pres. or officially
connected with the Pres. Ch. in the U.S.A. or
 to Pres. mission officially desires our mission
best in such Pres. Verhulst. As we look
 back, the unpleasantness & trouble in U.S.
Church & in Kennel or other, has arisen from
want of homogeneity in doctrine & policy.

If you appoint a Com let them be men of
 our mind. Miller. yesterday. It was when
 we said no to the Presb. that the Presb. took
 the action it did. And we mean to stand by
 that "no." We have taken this position because
 unless we do say "no" it settles nothing with
 the Jop. execs. As an indiv. I believe no
 Co-op. are to be of value that is not informal
 & unorganized. The Jop. are going to be domi-
 nant in state & church: they do not propose
 to admit foreign authority side by side. We
 look toward indep. of Jop. & any specific con-
 vention frustrate the attainment of that
 end. If we stay we are sure to escape trouble
 from the abnormal mind of divine elements
 which can not be ruled or thrown
 responsibility on Jop. as we develop them
 as the Pastor. My personal relation to Jop.
 as different. Altman. It has not always
 failed - true Co-op. And too, the Synod did
 not regard the definition of Co-op. it gave
 as absolutely final but want further

Conference. Grant. It would have a bad effect on the Church & Ch. & give you the decline to meet Ch. & Ch. Com. The Synod's Prop. would not work simply because so many of you are opposed to it. Only by plainly stating the plan will not work and that will settle it. You will be doing with this & the very deep. Revolution in pair to the nation. Turnbull I agree with Mr. Grant & Mr. Speer. Then Douglas moved the acceptance of one of Beecher's resolutions - affirming the duty of the nat. Ch. - Good & Proletary - to control itself ecclesiastically and carry on its own church work while the mission is free to carry on all its work, evangel., educational & under its own authority & responsibility. Then it was added to appt. or recommended the appt. of the proposed com. and the whole thing went through with only one dissenting vote. Has God led this Cong. or has it been very misled?

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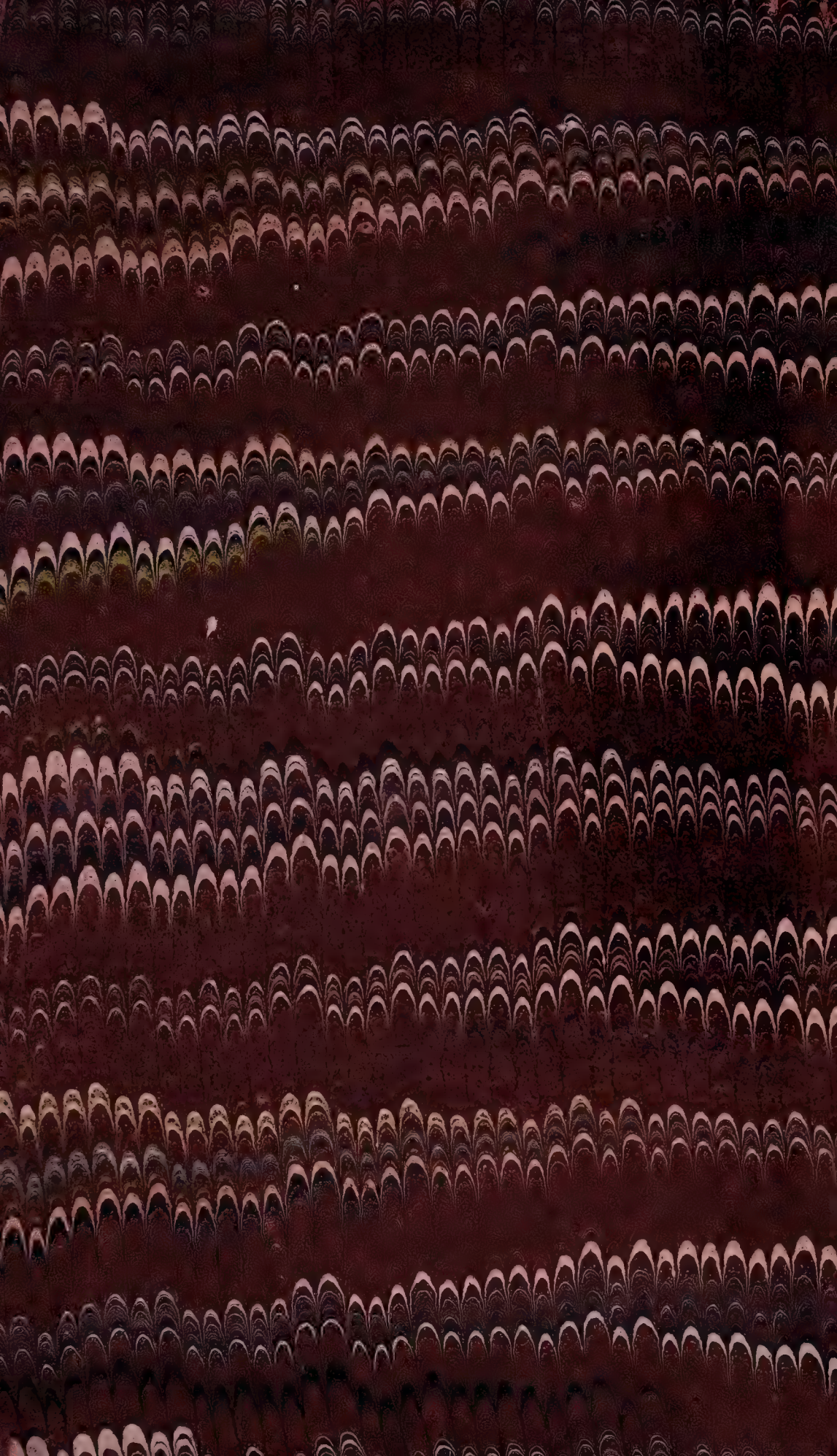
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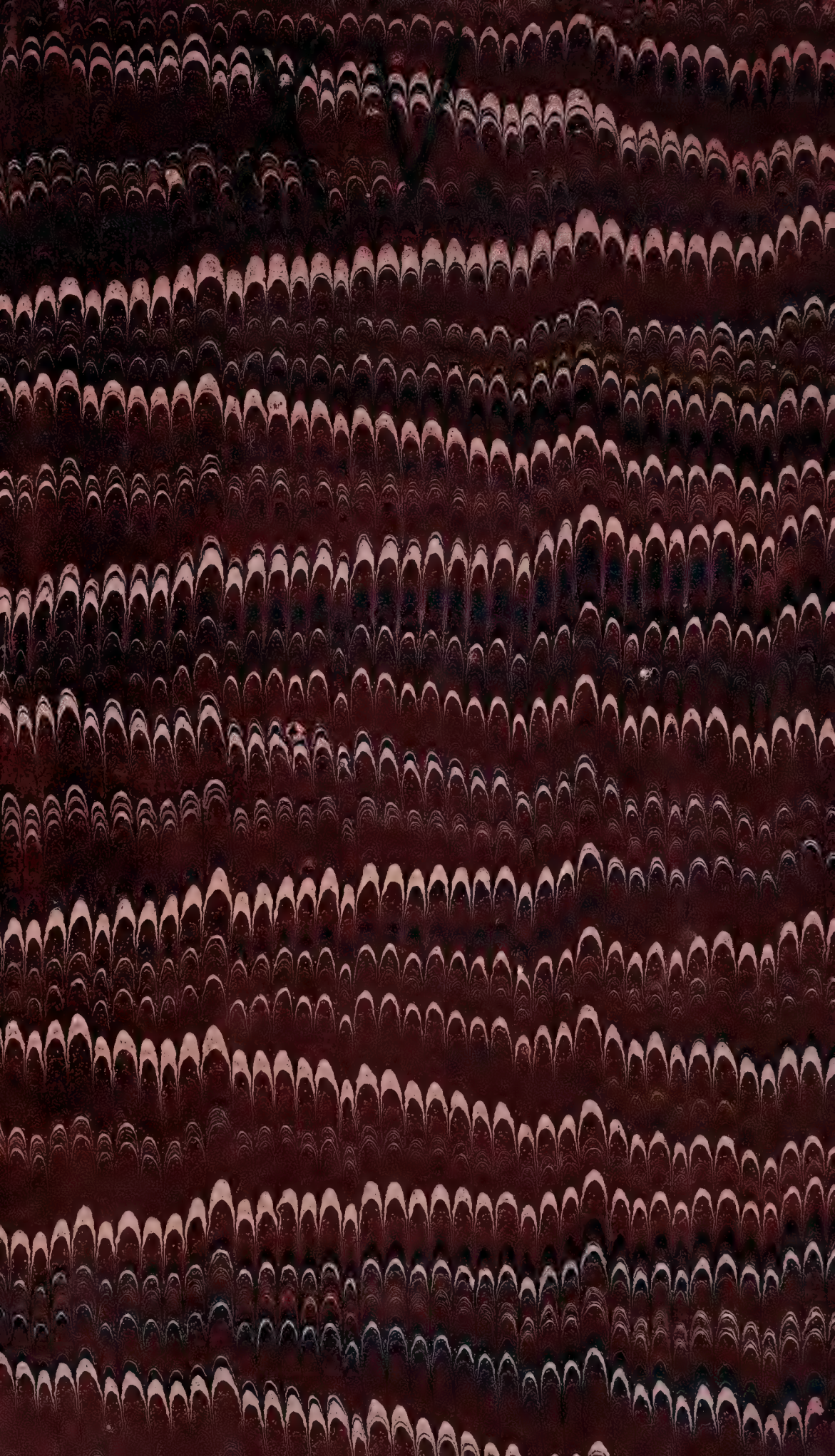
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XV Karuizawa
Tokyo





101. C. July 20.

Talk with Giovanni over Union Theol.
Sem. Auto. Pres. want to join in the work
giving Giovanni as their share & join-
ing in the expense. Two objections. 1. The M. S.
is now under the control of a Bd. of Directors
7 Japs and 7 foreigners. No So. Ex. Can. is op-
posed to such method of control & work.
Wants no mixture in authority. 2. The teach-
ers are not all satisfactory. They moved
to a Socy guarding of native teachers so
that all the missionaries would be satisfied
of good doctrine. So Pres. would like
with reference to obj. 1. either that the rep-
resentation from this mission should be
added to foreign side also so giving a
missionary majority or that the Bd. of gov-
ernors of present M. S. should be changed to
academic course while the Theol. Sem
is held under a Bd. of missionaries
wholly or almost wholly. With reference
to obj. 2 that all missionaries joining in
the scheme should have veto power over

July 21.

2

as instructors, missionaries & natives. But would they surrender this if the Bd of Control of Gen. could be wholly foreign?

July 21. Had a supper treated wretchedly in the churches. Have no idea of reverence & solemnity. Use no such things in their Temple services. The majority of the people have no idea at all of the supper. In most cases no preparatory service at all. In one church & Meth. Ch. to keep from hurting the feelings of the people tea and bread were served to the unbelievers. In another, a man got up because offended at being passed by and made a speech & stomped out. No words of explanation or made in advance to show what the sacrament is for & for whom.

The Japs. have a way of stating the wrong time for a man's death. The Govt. may publish a man's death as taking place a month or two or a year or more after the fact. When a man is proper-

by buried on the estate it states of the man it reported to have died. Meanwhile the moldering in his grave he is reported to have roared regularly. Kita Shirakawa, Pres. & Can. in As. in Formosa, died in Formosa, but was not reported dead until afterwards in Japan. It was to this man that the Diet voted money to put up a Shinto Shrine, too. Why does not this throw light on dispanities in the testimony of the ancient monuments.

Van Horn heard an evangel. a Jap. speaking one on the power of Christy "Why" he said, "it has such power that it can even cause a man to love a foreigner. That's the most wonderful thing about Christy. to me."

"Apart from me ye can do nothing" - Miller says we often try to bring forth fruit apart from Christ, moral work, work which brings us redemption of men, but it is not living work, no union between it and Christ. Let us return to the supernatural.

In Council it was voted to reduce price of the Sunday School paper to be sent a year, definite to be met by subsidy.

Hubie says that 15 years ago the question of separation from the Church was up before Council and some wanted to take the action taken last night. He wanted to do so & drew up such resolutions, but it was decided to stay. - But I ask one question Does not this as well as the failure of the old self supporting system or want of system show how wrong the decision was this point &c. Is. on S. S. as having been up in some form 15 years ago. Both show that the time has come to make some change in policy.

Hub. adds that when Hail, Genl. Pres. first came down in reference to Council, a Com. of which Dr. Knox was chairman declined to receive them because of his looseness of doctrine. Pointed out too that Scotch mission came in only on condition that no money be needed.

Hyder says on Constitution discussion
 that women are not members of their
 mission but they want them to be mem-
 bers here. Jubie does not believe in hav-
 ing women members save for woman's work
 and goes back to Paul's position. Doughty
 holds that all women ought to be members;
 the women are all over Japan as doing
 the pie work of missions. Mrs. Pierson points
 out that in Gen. and Eph. women are told to
 be subject to their husbands but not to
 men in general at all. She says her
 husbands, but not all men. She is to her
 husband, unlike of Eden's fall. W. H. Price
 opposes women. Ballogh. We admit the
 Woman's Mission Union. We do admit others.
 I hold that women not subj. to husbands
 as free as men. Rich was not present
 in the Kingdom. When I was a friend of a
 boy I thought otherwise. Haworth. Ladies
 do not preach in pulpit, baptize or administer
 Lord's Supper. Price Our Assembly has refused

the right to vote to women. Hardie says this is not an ecc. question. But as does the decided same was ecc. question. women have voted. On final vote as ladies of the mission were made free members of the council. An of interim can. was proposed. Doughty. As had a delayed can. b/c this one. As as not disputed it. Ballogh. I hate the machinery. This can't say rules & make sudden trouble. Let us do all things in the open - fair and clear. So the Can. was voted down.

Buchanan told Miss Keller that Mrs. Piersan made their work hard. He came down there with 10 of the Bible women & they went about with Mr. The pair so see each at the hotel for them. Such popularity made it hard for B. to resist. Well. As the does not he have Mrs. Piersan can interfere so many. He being with Buchanan could not want a school of more than 30 or 40.

Porter says less than 500 Chrs. in Kyoto
 Some think so, too.

Sunday came to be observed here in
 this way. The custom has been to have two
 holidays, each fifth day. market day. Dif-
 ferent villages took different days but all
 fifths. When foreigners came they took
 Sundays & this made three. I. saw, the Jps
 came to Sundays. Otherwise foreigners em-
 ployed had three holidays.

Mrs. W. H. says the voted v. county with
 the Amer. B. because of reasons for dis-
 trust in history. It was agreed years ago
 that we should take Tokyo & north and
 the Amer. B. Kyoto & the south. Chrs. moving
 over to be advised to move over to the
 other church. He says we did this and
 Cong. did not. and also that people wd.
 not move as we advised. This the
 advice that Alex. went to Osaka before
 Jps came to Tokyo & returned to Sen-
 dai.

In West. Ch. Bath Bishop & presiding
elders - only 3 out of 8 are for - as to
carries & have complete control. H. Baker.

In aft. service Miss Dyer raised question
as to man Bible in the Bible school and in
the theolog. Seminaries. To speak of the great
ignorance of the Bible prevailing here. One
scarcely knew that there was an Old Test.
Some of the preachers regard the Bible as a book
members. Haili Baker has a Bible school for
young men in Osaka in his house one meet-
ing each week. Poffen. In M. Joh. Sem. we do
need more Bible. The curric. is too high in the
air - comparative religion but little scriptures.
Our grade. should have at least a rudiment
ary knowledge of the Bible. To have more
Bible study in Sem. & to develop Bible train-
ing was recommended to the mission.

Person says that missionaries do not
do the moving business take their letters with
them or inform the missionaries to whom
district they go. Perhaps I go most of them re-

gave this as their duty but are remiss.

It was voted that 25 persons representing 5 missions constitute a quorum of the Council.

Osaka Girls' School Miss Jarrin's stat:

1. Expenses. Receipts '96-'97. Surtain \$174.80, Missal. Rpts. 46.34. Board + incd. per. 548.18 - Surtain \$766.32. Rest from Board. Expended '96-'97 Teacher Salaries 1311.50. Wages of an servant 82. Missal Exp. 200.54. Board, fuel, lights &c. 579.19 Surtain 2173.23.
2. 303 girls have been in school from the beginning.
3. There have been 12 graduates
4. "Most of the older girls who have left school are married. Some married to pastors & evangelists and are doing a good work, but many were married to unchristian men & soon divorced. A few are still in their homes. Two of the graduates have done good service as teachers in the school.
5. No. of present girls from Chtr. houses 3
6. No. of present girls who are Chtr. 13
7. No record of the girls who have left school Chtr.

8, 14 Boarders now. 9, 52 dog people at present.

Cowie is noted that when members come from place to place the nursing station tells not well that they take their letters and that nursing in charge of new band to be notified.

Dr. Thompson says he is one of the BoD Directors of Mrs. Innes project. Miss Millie Ann is another. Have several frame bldgs in addition to one large fine building put up by Mrs. Innes. Her project was to work a Clifton Shrimp place out here. Mrs. John Balogh had shared this idea. The money came from Phila. Dr. Thamp. corresponds with a Mr. Paul in Phila. an operating both aptitude. but does no convalescence now. Have had only one. There are two nurses there training. There is a good Jap. woman doctor, a married woman of same means, in charge. Think this may be a future for such a place. Found. Perseus it much at the onset in giving authorization.

11. Informal Conference on Theol. Sem.

The Bd. of directors of the M. G. is composed of 7 foreigners chosen by the mission-
one & 7 nat. rep. chosen by the whole
Board. To the proposal to merge & enlarge
the theol. dept by adding Sober. Truice
says he fears there is no future for the in-
stitution, that the ministry does not offer
good opportunities for students and that
our new plans for work are involved &
chaotic; fewer men are needed. Alt.
says that with them it is a fixed plan, ap-
proved by the Home Board, to maintain their
Hogasaki Seminars. But this we to remove.
and of the M. G. is improved as was let
ours drop. says Pease, to a lower grade, to
train single Bible evang. Doughty. Still
under the new plan we shall need men
ourselves and the Japs. are bound to de-
pend on us for the training of their min-
isters. we ought to do the thing ourselves.
too, for dog doctrine Altman. The
new plan we are not materially involved

fewer helpers. We can enlarge our fields
 & employ the present troops in doing a vi-
 der work. And even under Wilson's plan we
 have need workers the few for it - but that
 will be the smallest part of our work. Van
Horn. Even if there is a falling off we need
 to strengthen the Sem. must have it whether
 we need for future use or for a fight.
McNair. It would be easy to move toward
 the other side. Sawayama is unsatisfac-
 tory to Director & Iwaka only is left. He is
 a good man. Ballagh. Mr. M. G. has already
 asked Sober. to join & has asked for
 this man, Grinnan. I think the two con-
 ditions a representative on Directorate and
 veto on proposals are reasonable. They await
 our informal opinion, hoping we are
 ready to confer with us, in view of it.
Christie's coming. But we make a trial school
 that will prove wholly satisfactory, so that
 men are not so to Amer. for get edge.
 I am not opposed to scattered force in

theol. Sem.; the more I feel it would be
 a good & economical to have some concentra-
 tion at Tokyo. Otherwise - he & Dr. Cook are
 desiring to put Ginnon into M.F. and his
 separation from us had this in view. What
 the M.F. Sem. now has two men on pay
 each mission. Bd. were not agree to an
 increase. So we must put Ginnon & as
 wish an increase. John should like Gin-
 non & to have So. Pac. represented, but
 I do not like the conditions. Let them be rep-
 resented on Soc. & Bd. of directors, but I would
 remove the vote, majority a 1/3 of the directors.
 final, no veto power in mission board.
What. If director is held by any mission
 the co-operate, on the Bd. he surely should
 not have a veto power. John. We
 ought to have confidence enough in each
 other to let the matter lie in the Bd. of
 Directors. Doubt. How doubt of the other-
 wise, does of any teacher arise? What yes,
 in question now to Dr. Allen, but he gives

not to teach the Higher Cirt. & so we stood
 for him. Doughty. Was there not a Unitarian?
 one. McNair. Yes & he was excluded when
 the thing was brought to the notice of the
 Board. Baileys. The Soc. Pres. would be sat-
 isfied if the Bd. of the Theol Sem. were made
 up wholly of foreigners. He opined that
 the vote would control if any foreigner
 awakened. I & McNair think it would be
 not impracticable to introduce the Theol
 dept. & put it under new Bd. wholly for-
 eign. Amirie. Let Amirie come in or say
 they wish to & let us arrange conditions
 afterwards. Don't know how it would
 strike the Ch. of Christ to ask the Jop. directors
 to get out of Theol. control. Poffen. Am not
 satisfied with condition. The missions were
 all to cost & they have $\frac{1}{2}$ control. As
 for the Jop. as always free and the for-
 eigners do not, so that as fact the Jop.
 control. Baileys. He must be talked over
 spoken & done with mosty secrecy. Speak

out Poffen! Poffen. My inaug. was on
 the position of the Sem. as representative
 of reformed theol. Gt. it took too long
 the school was between two fires - some
 charged it with medieval scholasticism
 some with advanced liberalism. others
 as were to watch between on line of
 camp. Chatz. I found it was not on
 the side of reformed theol. It is not on a
 satisfaction basis to me. I want a thorough
 soundness. Verbeck. This seems to be an
 objection to veto power. We can not
 please Jap. without equal membership on the
 Board. It was proposed one that donate
 of 1000 or 500 yen should be made honor-
 ary directors. - a plan to get preponderating
 Jap. control - but was never adopted. Hardy
 at present there are two men in theol.
 dept. from our Bd. Iwano & Alexander. Alt.
Mason in Nagasaki both depts. of our
 school are wholly under mission.
Balagh. We are now in a transition stage

Let us get things on a new basis now.
Imrie & Verbeek both think it would be
 better to have the Med. Serv. dept. under a
 completely foreign board some Baker, than
 to change present Bd. so as to have great
 foreign majority. That would only irritate
 and vex. Trenton. The Serv. is the work
 that ought to be under our control, in
 accord with our ag. & co-operation. & our
 friends please now. Baileigh. Let the in-
 itiative be taken by the War Board. That
 are some irritation.

As to Mr. Innes project. Roome is
 of opinion that a general view of Tokyo
 mission would be that the institution
 was not one justifying the support from
 Amer. contributions. The mission wants
 to go to Tokyo for sanitation. Would
 go further across or up on the hills. as
 to Japs. They do not care. as to Amer.
 the they can't compete with Govt. in-
 stitutions of which there are plenty

Miss Gutz says no success at all. No no
 times for it at all. Jope. Don't so because
 they have their own hospitals - Red Cross,
 University, Miba Chauty, etc. Was as right for
 Mrs. J. when her personality could run
 it. But now she is gone & that's the end of
 it all. Directors are Thompson, Miss Melikun
 Ballagh, Jr. Pison.

Dai-kwai = Synod. - Big meeting
 Chu-kwai = Presbytery Middle "
 Mo-kwai = Session Little "
 Kogi-sho = Preaching station. Believers.
 Pison says that as a new trip to be.
 not think or approve of Mrs. J. project.
 It is a worthy object but not most urgent
 or worthy. So on Board only because for so
 of have people Mrs. J. wanted two men.
 The idea is to have old people who are
 able to support to come into the home &
 be taught activity. Mrs. J. have good women
 & women in charge. Has never been out
 at the place a know of it.

July 22.

18

Pierson says there is an old man in the
Sapporo Church who rises at four each morn-
ing for Bible Study & Prayer. In Sapporo are
5th. evs, Kennai, Indep., Meth. Episc. plus
Greek & Roman. In Hokkaido, no Meth. &
also have each no man. The Cmt & Bp
have four men & a bishop. The Hok. is the
new west. money given generously & spent
so, living high.

July 22. Miller & co agree that men used
to come into the Sem. regarding it as the
doorway to a new future. Some mission-
aries knew would take them up and as
the strength of their future they would borrow
money. They looked at the matter from
the point of view of what they wanted
from mission for their living but of
what the churches would be able to give
In. tell of one who got married in an
expensive restaurant for up in Tokyo
& went deeply in debt; another who
got married so and then came to

him the next day to borrow money to
 buy articles for setting up bare keeping.
 Then, too, he is for children support
 their parents and so when young man
 enters ministry his parents retire from
 business & settle down as ministers by-
 ment to him. Now the financial reso-
 tions, the state, kindness is gone the
 spiritual matters must be supported.
 But the poor again don't mind. They
 know from any man from abroad,
 if they think the power can do it,
 we will pay again. Person was
 a barrack & a leader but in such
 got now.

Person says the young preachers in
 country are not to be in a hurry.
 in this - that would be better! So
 at good time. The others are not to be
 in the way. The young men have
 voted the to pay no more taxes
 here.

Grant met at Dr. Hayes' at Canton. •
Chenaman, a scholar, who had been to
see Dr. H. three times and who had read
the N. S. three times. He knew no doc-
trine at all but was touched with Jesus'
person. He thought was of his forbearance &
forgiveness than aught else. He was so
gentle & kind when scolded. "It filled me
with sorrow. Then when he died my heart
was filled with grief. But when I read
of his coming to life again my heart was
filled with joy." He knew nothing of sci-
ence; the origin of rivers to him was that
the river sprang from the earth. Knew of
little of theology. It must be a joy to see
men passing into love with Jesus Himself.

Mr. Pearson says Miss Boneth's school
has been enlarged from 18 to 31. This shows
how oppor. runs up.

Thompson. I have eight roads, a lie,
5 in Churches & 3 in Kogishol. Have
dismissed one but had to pay him two

mouth in advocacy of to our rule. I shall
 cut down some rents. I hope he hears that
 the Amer. Bd. men are going to cut adrift all
 this evan. this summer.

I do that there are advantages in making
 the cut in New York. It can be done more wisely
 than in many regards. Here the Mission is
 simply cutting horizontally 36% with the
 exception that each mission, or group of
 missionaries, take the cut on his set of
 opus. And nobody is it with liberty as to
 transfer from class to class. This is not
 wise policy, I am sure. Any mission can
 enlarge or omit personally independent of
 mission's judgment.

Mission feels the injustice of the N. York
 arrangement - & it is not desir. to cut, its
 unrec'd balances do not return to Board.
 and yet Mrs. W. H. declares it launches money
 on its work, people & teachers & is the
 best profitable work a missionary can
 which we have

Has a long discussion over use on the
 fund of excess receipts over estimated
 ones. The women in schools want to have
 them for school. Miss Meliken holds that
 they will have an increase due not to in-
 creased contributions from girls but to en-
 larged numbers in attendance. Miss West
 contends that just as Bd. would allow
 mission use of amt. appropriated for
 an evangel. say fees so that the people
 might give, for use in general way, work
 so also the mission ought to have neces-
 sated rights in education, but the rules
 are clear that in such case the surplus
 rights should accrue to the Board.

The Council's actions on Co-operation and
 self support are opposed by the mission.

As to Jopasco-Otani matter, Miss
 Rose is pro Jopasco, gives power to the
 Jopasco - no selfsupport. Can't work
 with Miss Melik who is on other hand.
 Mission feels the ought to stay in Otani

and have a day school there, but no body
school.

As to Miss Role, she is a missionary
she anglican & female. gave up her school be-
cause the two messengers feeling her to be an
Abakam, then again they told her to stay
home she could not give up the school.

2. She should nevertheless. When her school
in Otahe closed many of the girls whom
she had been coarsely baptizing went on
to Sapporo & were baptized by their founders.
under much much pressure. 3. The breakers
also rule with no regard at all, they no
sense of them. get roaring from home and
use her own liberality.

McGair's says that B.S. can not better
than to leave the thing on the mission. To
salaries of teachers in N. York. at all, the
women get an school salary higher than
any of the preachers get and they come
to McGair and complain. McGair. says
the teachers in sense of missions just

work up their salaries by complaining & complaining. Kuwano was in Komori's Union Miss. School - Miss Crosby's Miss. Pursant - in Tokyo and Miss C. same & asked what we had done with teacher's salaries. He was complaining & wanting more.

No heed was given to the warnings about reductions. Mrs. M. G. says they have never heeded them. There has always been only the old "calf" cry and never any real hunt. Lie! Yet how fast catch have been supposed to hunt! They say they have always thought it was a good warning but have one would die & have babies & etc.

Douglass - has about come to the conclusion that it is as wrong to use money to induce a Chrs. Church to organize as to induce a believer to confess Christ as to education to see only these justifications for it 1. To train men for the ministry 2. For the children of the church 3. For

such non-church as wish to put their children under church instruction & influence

Joshi Gak. formed 8 years ago of two schools Banchos which was Mrs. Imai and Iseki which was Miss Youngwood. Has now five Japanese women at head, leading Chr. women

Miss Melikin says that the idea of the Convalescent Home & Training Sch. for Nurses came to Mrs. Imai 15 years ago with the former Mrs. Geo. Balloch in America. It was opposed here by Dr. H. H. Brown et al. Dr. H. was a school, opposed, e.g. to teaching Algebra to Jap. girls. Mrs. Imai's idea was to teach women of the higher grade who would not come to a common hospital. Then too it was to raise up Chr. nurses. The demand for any nurse is greater than the supply. Miss M. says they can not get them for \$2. During war found wanted more Chr. nurses than could be obtained. Recognizing this superiority have no ambitious desire, only to train 6 at a time. Mrs. Imai died in Sept.

96 or 97 this age. did they hear from Auea. to go on with the project. Had long trouble in getting these institutions govt. register. When Miss M. left Tokyo, a good many inquiries were coming in about the thing.

In aft. joint mission mtg. question of uniting E. & W. Jap. missions. Why were they divided? Because each knew its business but had separate interests and when one each section took the view of the other one. Hawaii wants union for sake of knowledge, understanding, free transfer of missionaries, spirit & work of a large body, strength such as Amer. Bd. mission here; the railroads were soon reach Kanagawa & Yamaguchi & so we shall be able to get together; the western mission are the stronger for the addition of the Tokyo people. Only obj. I have ever heard was that we would be involved in the Miss. Soc. difficulty. Porter. Division came because the Tokyo people did not consider us at Kan. & Osaka, then our only stations. So it seemed

best to part. To join, we would have to carry
on an interim business at great disadvantage
waste of time - the correspondents would be too
big. Our Kinsmen work & your Hokkaido work are
separate & different. So, our men are all in Europe
work, no education.

The missions voted
to lay the proposal on the table. It was voted
also that no attempt should be made now to
adopt common rules.

Education in Japan. Mr. Grier back I
see a great many things are to be reconsidered.
Ed. started in Jap. in a perfectly simple way. A
few missions began with a few boys & girls.
The new crowds pushing in - clamoring for
an Eng. education. We did then what seemed
wise. No one could doubt that then. Saw a great
unforeseen transformation for some about.
Your air was O. R. Brown's first in China. So
when he came here he carried on his old work
but he did he did not believe in great schools
& large institutions, tho he did not believe in
opposing the new schools. His plan was

for a man with a taste for it to rather a few
 boys near him. Iuka and the men of the
 2nd are as brown as ever. Iuka for he was
 the stidest teacher he ever knew the was
 most intimate with them. In Baergh's school
 a job. Shimoto and others were in his house
 and close to Baergh's camp. I Capt. James
 group at Kewawato. So far as results of
 education in Japan has been great and
 concerned they have been produced by good
 teaching plus a man of great personal strength
 on intimate terms. I have thought, yet were
 not for ripping things up, whether it would
 not be well to try it again. But we don't
 know the men now & the situation is different
 - the best boys fled to the mission, then.
Thompson. Conditions have changed. No men
 came each morning to Dr. Stephens' dispensary
 now look! No med. mission, fine men in
 & in education; the count system tremendous
 give not the same part answers ed. work that
 has overtaken medical. but ed. decrease

there and long. increase. In China we may
 how to reproduce our pop. history. The future
 of ed. is dark. here. This one must have an
 education for himself. As to day or tomorrow schools
 I believe in them as long. agencies and men
 in higher grades for the same purpose. We must
 modify our system tho. Japan. In girls school
 there has been intimate relation between girls
 & teachers & good results. Mrs. Thompson. The
 govt. is providing education for boys, but not
 for girls and there is not the demand for girls'
 education. Village was large with two schools &
 30 pupils; 27 boys, 3 girls; girls only for work
 & clothing have not power for fertilizer. The
 girls schools are more important even than the
 day schools. The polished men who have been
 trained in America G.B. can look here & in
 their hands have not changed as what as to
 their views. Joh Ashikawa of Sendai, came back
 from Am. & mission & has no changed idea.
 When he walks out, his wife walks behind. He
 says he is a model peasant. He keeps

his wife in subjection. I don't think any evangel-
 work was important & John. John. Twine. No
 vital thing is going on there - No women touch
 the girls Miss Gule tells of a girl who has
 been at 13 years - has persuaded her father in
 law to send her two sisters in law to model
 school at Topalaki. No work is permanent
 work. Mrs. Thompson. Don't let Miss Nie. live to eat
 overwork or poor food. Miss Melikin. As the ch.
 get organized, they want more & more Sunday
 school teachers. Can't supply this demand. Rusan
 No second generation shows the results of edu-
 cation. Mrs. Porter. No evangel. work to be seen
 without this chtr. wives, educated in our
 girls schools. Miss Gule. No pastor want our
 girls from John. Tok. too soon - are not let
 them stay long enough. We send girls from 2 to
 4 to 12 Sunday schools each Sunday. Mrs. Taylor
 We have a teachers meeting each week to pre-
 pare the girls for the lesson - as to substance &
 method of teaching. Miss Melikin We have 1/2 hour
 each day first thing for Bible: Genesis, Numbers

Monarchy, Episcopacy, Episcopacy, Prophecy. So in
the free course the whole Bible is covered.

Aim of education. Home I. to train a special
class to occupy a special position in Church
Union. Methods. 1. A place where children of
the church should be educated. 2. Where the min-
isters should be educated. 3. Where non chris-
tians who want chris. educatn. for ^{their} parents'
children can get it. - We need no good solid
school like Niagara in our church; perhaps higher
than it is now. When we speak in countries
that young men go to N. Y. they say that it
is not high enough. I would make it as high
as higher schools of for. only don't compete: make
our own course to suit our aim. I think it
wise to give up the Kanagawa school. M. H. A.
Eg. of Canada. Meth. wanted a union chris. Univ.
of everybody. It was rejected as impracticable.
Home. The chris. literature on good school for
us. Dutch Ref. - the last sat of a school, or we
have and abandoning the Academ. Dept.
on the aim. Doughty. How Tarent Minto Christ

a "Electrician". The gov. wants really "This is
 the way to office and money". We must aim
 to build up Chrs. men & women. Now the Govt.
 has no idea of such training & character. We
 ought to have this institution. Wills. But we
 must have revenue to employ it. Parents
 are not sent children unless there is a
 future of life for them. Doughty That's the real
 error. Our whole education system has been
 based on the idea of preparing men for Govt.
 & business. Now let us make real Chrs.
 scheme for those who are taking it - even tho
 it be only six or ten. I want to get the M. L. A.
 Acad. back from gov. control. We don't mean
 to surrender Chrs. ideals in our dec. system.
 but that is what we are doing in our work &
 in competing with Govt. showing free secular
 aim. Rowley. Several years ago we consid-
 ered the question of abolishing the Wills model
 Bd. Macaulay wished to do so. The rest of
 us do also. We want the schools back into our
 hands, tho the 3 yrs. experiment. Time to make do

that now. I fear that at end of 3 years the en-
 dition of Wf. seems likely to be such that the
 so. will be unlikely to continue it. But you
 wait until then we have been weak & de-
 fendant founders on which to build. Which
 I think we can recognize the Bd. of Directors
 as we wish coming at it with tact. But with
 all fairness it might also fail. We must
 have a man at head who has a power
 for it, the power we can put, whom we
 put things in his hands. Rightly Pieter
 is that man. Which. That's so. He has made a
 phenomenal record of that school. Japs & for-
 eigners agree to this. Which. I think those & ad-
 ditions ought to be totally distinct, the things
 in hands of different men.

Bible School. Which Quest. Obj. to prepare
 women to do Chrs. work for the Chrs. & for the
 heathen. To evangelize & to develop Ch. life of the
 women of the churches. Proper order women & so
 don't wish to much girls school graduates. The
 as to young women who are engaged to

group. show that bad education in the school.
 They want to do pastor's upper work. him to get
 older women of the church who have known wa-
 therism, so can be specially fitted to reach
 other older weather women. Never take un-
 converted women. In their these women as
 a part of pastor, or deaconess. Mrs. Pearson
 In our first or preacher & nursing had that the
 B. women do more than 7 road. Tuition to de-
 pends on women. Mrs. M.H. I am complain that
 the B. women are rising. These are from schools
 where there are too many to have character
 watched & to be fitted & developed. Johnie the
 Japa. told me to put in charge to deaconess,
 not to resign. Dorothy. show an ideal B. woman
 & also support them while working in a local
 church. Oyer was the graduate told in two
 classes - local workers support of church and
 evangel. women supported & controlled of the mis-
 sionary women. Miss Art. Wendell Ch.
 support such a woman at 7 per a mo. &
 give her a house too. Good this done

in other churches.

Aim. Miss Mullin. To keep on the work of
 Christian education and to prepare women for
 Christian life & work.

Trator Agt us to encourage ourselves to
 employ Bible women. I beg. that there are
 a few women here who can do the voluntary
 work done at home & where Ch. wants such
 the Bible women we can't say Agt. but
 we should encourage the employment. In our
 country churches there are so few ^{ind.} J. S. teachers
 and so we employ women to teach but we
 ought to develop self working churches & the
 having plan in this as in other things.

W. H. H. next & wife have plan to bring wa-
 men in for a few months to train at Dr.
 Hovian did. Advantaged his plan but so far
 has come. Miss West. There is a tendency
 even on part of women to have all their
 to Bible women. The Soc. Sec. the side get &
 there is a reaction in that they bring up the
 women of the church to take active part in

the work of the church. The Evang. in some cases
would visit the people mth. Even a Sunday school
on Bible women.

Haworth. Am not ready to throw up the
sponge of education. for boys or for girls. Must keep
up both arms of work - educat. & Evang. Now
the Kang. School has become an Eng. cloth
to us have only $\frac{1}{2}$ a week school. but we
hold to our idea that systematic visitation
of primary & kindergarten schools as evangelistic
efficiency. as to educat. for girls. How far? How
many such schools? We have three girls' schools
in W. Jap. & in Kan. & Osaka three or four primary
schools. We have too many schools for our
force? If we keep them up we must hire the
ladies a drop more. work. We don't have
enough women for this Evang. branch. We
ought to reduce no. of schools or less women.
The hard thing is to choose which one. We must
do this or have more. Hubie suggested giving
up Osaka. Mrs. Pensen. let us demand price
for educat. & if we don't get it, let us tear them

it can't be given to them. let us try of
 self-suff. schools which we can build up to the
 top. in the time when we leave it is a great
 mistake to expect Chr. children for nothing.
 No Christian are not poorer than others. Miss
Melcher. In John Cok. it is the children of them
 who pay. and I should not want to back
 where we could not take in some pay. Miss
Hubb. I believe in S. sup. & we are doing at
 it.

Compar. prop. of ed. & house work. Miss
 we can't on general principles state any policy.
 Take this up when we must by practical
 scrutiny of each piece of work. Mr. Hall. At
 some times the house work is the more
 important & ed. work, method as it is, is
 not to be exaggerated about it.

As to Mrs. J. M. Lacey, Miss Melcher
 says she regards it so; that she would never
 have thought of taking the thing up; so
 could she say that she regarded it as
 an absolute necessity & a waste, un-

gentle demanded, tho she believed good
could be done with it, that women who could
not be reached otherwise could do so. Mrs. W.
thinks her husband here at the place. No ap-
plication: only inquiries as yet.

Miss Hunt says she is convinced that the
John. Rob. can be run more economically -
on a cheaper scale, perhaps but effective. She
does not expect to return to Jop. after her
parlay & will stay her parlay until she
has to go home.

Resolved of the Dutch Ref. Mission this morn-
ing that steps be requested to be taken by
the Home Board looking towards separation
of theol. dept. & that directors of theol. dept.
be wholly composed of foreigners of the Co-
op. mission in it with the addition of
the Dean of the Faculty who shall be ex-
officio a member of the Bd. of Directors.

This was proposed in joint mission
meeting. This thought we should wait until
Dr. B. came back. Others felt that the Ac-

demic dept. might be recalled into nursing
 control at the same time. John wants to
 do the thing with the Jops. at once, taking it
 out straight with them. Thompson. Which dept.
 was first? John. The heal. plan was part of
 the initial plan of union. This was the first
 institution. Then we opened a union of Bo.
 Lgh & Gchor's schools in St. Louis. The two in-
 stitutions were separate. The Academy was
 moved to present place in '89 & the heal.
 dept. went out too & was united with it
Laudie. Thanks to Bd. of Directors in its present
 form was in business when he came to join
 us. John The two schools were connected &
 under one Bd. even before the heal. dept. went
 to present place. Mrs. Mann. The two were
 united when the Academy dept. went out
 to present place, tho the heal. one followed
 later. No one knows whether the heal. was
 absorbed by directors of Academy or whether
 a new Bd. was formed to direct the two.
John. Of the Amer. Bd. of their own accord

wanted this thing & asked it of us, as right,
but it seems strange to ask the Bd. at home to
do it. Let us do it straight with the Pope.

London. It is true that we do not have a
definite proposition from the S. Pr. but what
we have so ahead depends also on the general
desirability of the project apart from the idea
of co-op. with S. Pr. Tuxton. The veto pro-
posed is not the S. Pr. mission's but only
Giovanni's. The mission would be satisfied
with the other provision of a foreign Board of
directors. McNair. As to going to Board, Guba &
Kewano would agree with us. but others would
not consent to their abolition. London Dr Mc
Caulay wanted the directors to go back to
the missions.

It was voted to ask the Bd. whether
it would approve the separation of the Theolog.
Sem. & its control by a Board wholly of
foreigners. I asked - Do you want this -
no Japanese at all on the Bd. controlling
the only Theolog. School of the Church. I say.

gested that some members of the Bd. would
question the wisdom of holding the trip
away from contact with the church. So it
was reconsidered. Hardin It is a matter
of instruction in the Seminary. Womersley
used to lecture on Apologetics, Comp. Religion
Philosophy, Introduction while Bible & the
ancient records, medals were not put in the
course. Several of us have been greatly
dissatisfied with the course of the Institute.
Imbrie. So slow. Doughty Chandler. We have
you slow. We have been thinking it out
for seven years & are prepared now. We
are dissatisfied. Our graduates come up to
D's. proficiency & was declined for a while
on ignorance of Bible history. The foreign-
ers have always contracted a dis taste
four years ago. I want some Japn. in
the faculty - Hake is one as also his him.
I wouldn't have a poor foreigner simply
because he is a foreigner. Doshisha had
fifteen people. Our men have stood

firm. Tennura et al. have fought the battle
 of temp. religion here in Japan. Mrs. W. H. H.
 But they have not done so from the beginning.
 They fought against temp. at first. Truhie I want
 a Bd. of Directors not wholly foreign. but we
 trust.

Hardis. moved, to get a list of opinion,
 that the acad. dept. be brought under a Bd. of
 Directors wholly and this was carried,
 but apparently with only the idea that they
 would discuss it with the Bd. of Directors.
 Myself to think the thing is failing & will
 flat out completely at the end of the time
 unless something is done. It will be a slow
 decrease, if we let it go on & die. Still
 it was voted that instead of doing this conf.
 with the Directors now, the E. Jap. Mission
 should be advised to consider this & action
 to be taken. Sem. Dept. - Confer with Dutch Ref.
 Mission.

Truhie presented recommendation that
 we confer with Bd. of directors of M. Jap.

Regarding desirability of having the Med.
Dept. under Bd. of Directors of the Union of
missionaries.

Mrs. Miller says this mission would do
foreigners under Burke on Bd. of Directors
to the Med. Dept. but, & even does not
name Burke as a job - but only "Dear Mr. D."
The fact told her that with a foreign Bd. she
would be glad to teach the use of her job.
We not now under mixed Board.

In this meeting Mr. Miller's character-
istics came out even - delay, long lectures,
semi-criticism of humanism etc. He said
to have things look so that he can wander
with jobs etc. & time with them

Goodie dissatisfied with the school,
& has one in that can move but none
has been assigned.

The worst time docked all of which was
before Miller went home. They say, Knox
etc. had control then & the ship went on
smoothly but loose.

The Acad. Dept. Land's fields were just
 as when the B. withdrew its power. The
 3 yr. limit was supposed to be Dutch Reg. mission
 as it seemed best to defer final settlement
 until treaties went into effect when the
 new provisions of property would make it
 easier to wind up affairs.

The 3 yr. position of Wilson, is changed
 now under W. J. & J. P. Wilson are in
 touch with it now.

My dear friend told me of her interest
 in the Ashikawa had been receiving it and
 had so many more in the fire that he made
 a fortune of it & had not yet begun to
 lose a lot of money. He had given away
 a lot of the money which Ash. had
 sent to them on receiving, that. They are
 trying it by giving & buying by per cent
 & about 10. About 10 by 10 and the
 school is overflowing. The body is
 going up to the paper.

The talk about China in Japan is

July 23.

wholly disapproving to its real basis
 as a Church men see with it as ethics
 a principle. What are the causes for its
 prominence? Political & religious.

As to re-inforcement Mr. Men. says they
 need them but want men of right stamp, who
 will bear the loss. - go out among the
 people.

July 23. Yokoi was one of the best & best
 beloved men everywhere: now he is one
 of the extreme nationalists. This is the rea-
 son for his slowness. Joka is good,
 but how can we be sure that he will
 stand true always. Moreover he is not a
 sharp man outside. Add nothing to the
 college outside, tho he is respected in the
 Church, but his influence is not a pow-
 erful influence even in the college.

As to Mr. J. K. Hardin says 1. He has not
 the confidence of the common people a preach-
 er or missionary. 2. He is decadent.
 The gods, students & have no faith in

3. There is a good man for progress but
 he has not the quality of Power, & it is de-
 lusive to hope that the nat. ch. will take
 it up. For the B. to undertake it to take it,
 5. The joint idea of control has been
 proved a failure. When the barriers were
 great in the resistance to jointness
 was all right. Now it is not. Hence
 it is as expected but their solution, their
 power holds up as secured and the peo-
 ple feel again because of them. Co-op.
 aimed at agreement with a view to pro-
 gress. It has ended in compromise with
 a view to retrogression. 54 students
 in Acad. department, 10 on scholarships.
 Continued giving opinion since the
 his, Also & one or two others is adverse
 to jointness.

The "autocrats" rule for a long time.

"First put a pair of long-lived autocrats, &
 not have a mortal disease."

Two richman at a Salvation Army

say "This bates the devil". "Yes, that's the intention"

Mills says he has noticed, - R. S. Mills - that there is an almost universal reaction among missionaries toward less confidence in Japs. Where there is more justification for their present falling than for the previous one. No merchants were less their confidence in the classes they meet. No Christian people have lost confidence in the Statesmen. They are well treated, sales & modest, knowing that they have lots to learn & grow. Mills thinks the missionaries do not meet the best - like the Statesmen and have moreover done a great deal toward spoiling this people by living almost, promising them so that they are too big now. Keeping in charity what they have saved. The industries spent. The officials are only in part responsible for. They are encouraging it that also leading to bad

it in check. of ten a was application
for trolley or electric car charters only, as
or two granted.

Conf with city pastor. I asked reason for
the reaction vs. Chrtuty. Uemura replied that
the reason for the success of Chrtuty, were su-
perficial and so naturally the movement
ebbed. Not many accepted an intellectual
ground. Those who took it on no grounds
stood firm. The reaction did not carry them
away. I asked - were there not positive rea-
sons? Did not think nationalistic feeling has
had much influence. Rationalism was here
to start with & did not increase much.
This Rationalism arose from aspects of old
religion. Japanese civilization influenced
of Shinto & Buddhism. It was the old material-
istic Rationalism that was worst. Because
the heart of Japanese mind. Shinto did much
good in dehumanizing old Rationalism &
to fight for social equality. Shinto social
statue. Education went so far & was made

the loss of educative authorities. The ad-
 mission Nationalism was the real force.
 did not lead to the reaction. Shakespeare.
 Eng. fiction has spiritualized Jap. mind.
 The revival of old native, religious ideals
 led also to increase of reaction. Yamamoto
 thinks this revival due to nationalistic de-
 sire to rise there against western impositions.
Shikama. Christy too good for common
 people. Too wide an interval between it and
 them. Uemura. No people understands Christy
 now better & esteem it more highly than
 they did. No orig. growth was unnatural.
 As we return now to normal state
Hosokawa. Present paper is substantial
 gone last year 17000. Ant. piece 10 or 12 years
 ago orig. bag. Uemura. In spite of reaction
 Christy has been steadily gaining ground all
 time. Ch. has become stronger & better type of
 Christy now. No wonder, longer than Christy,
 stronger now. & I ask how it is that fathers say
 their people are bolder & wiser now

zealous than now. Umuwa that was not
 a real & true zeal. It was just novel &
 excited, like strange speeches etc. But the quality
 now. Hosobawa that was due to the fact
 that people obeyed missionaries. And for and &
 went out & preached. When forced it was
 not so good the, dropped off & business came
 in & swallowed up. Umuwa. His early in-
 ordinate zeal was due to the novelty of the
 new ideas. Obedience, away of idolatry, Chri-
 stian idea of marriage. It was the idea of gov-
 ernment, not spiritual perception a love of souls
 that drove him on. This was his own ex-
 perience. Wada. At first accepted doctrinal
 teaching of missions without scrutiny &
 obediently & when German ideas came
 in, they found conflict & then rationalistic
 ideas came into breach.

What is present condition of church as
 to spiritual life. Hosobawa. Genuine
 progress. Many are falling away & the
 fervent zeal is decreasing. Materialism

has awakened the heart of spiritual things
 together. have ceased to work & spiritual life
 has dwindled in proportion - but an improve-
 ment. Kumava. This time. Real change has
 deteriorated only less. Great change in those
 who were weak from start. Shivana when
 Anty first came nothing to distract, now
 much else. Uemura. Just now Bible study
 is reviving. A more true & just view of the
 Bible now. Took it first just as forth without
 reason. I should be sorry to have Chas. go
 back to that view. Are coming now to have Bi-
 ble view as was reasonable proved. I don't
 like the modern type of Bible study, such as
 was & wish to forget here. Think this kind
 of interpretation altogether Bible & puts out
 much that is not in it. Like Esposito's Bible
 type of study. Our preaching has been about
 Anty, apologetic and defensive. The Ethic's
 of the Bible in former time. Now are more
 positive and preach Bible straight. Former re-
 garded as mistakes. Think this is a good

recognizing the difference. Christ knows as lead-
 ing. As to spiritual life, don't know words a
 idea in Japan. People hear it wholly unin-
 telligible. Christ is teaching it to them. It
 is drawing away people. As to men teaching
 with > before will; lower people have seen
 so this. Christ is teaching better people to do so.
Wada, when that came forth was broken by
 it & spirit life welcomed but by exp. people
 forced there was no power in it & the peo-
 ple came back to their old faith. In west
 every religion was much taken & coming
 back to Holy Spirit & all ways. teaching. Such
 talk has helped toward spirit

Why have you accepted Christ. Uemura has
 had deep love of just but had love of
 approval & need of selflessness. His senti-
 ment strong & need for participation of con-
 science. This a real aspect in spiritual life
 here. Wada confirms Uemura. No love of
 his comes later on. Very few come in from
 love of just or fear of punishment. Most

an looking out, looking to tie to. Christy was
 poor. Was killed, was loved. At the 10
 or 12 of just a day's work but was
 not a native in this coming to Christ.
Newman. The virtues which Christy promotes
 attack this very experience. Wm. Cook
 misunderstood us in thinking that we
 thought future life & the assurance of it in
 Christy a thing that drew us. We were con-
 tent with present life & not wanting more.
Hosokawa Two classes of people. One class
 came in the persuasion of pride & pride
 only came to know sin. To say the thinking
 he was a sinner the Adam that sin had
 to. Learned down - common people came in
 the hope of getting something like a treasure
 so bad off, must hope for something &
Wm. Cook. Prison of Christ (in question) from
 point of view of beauty of people. His un-
 selfishness & his humility - the latter much
 discredited. Experienced in a job was which
 has a fixed meaning - not at a high premium

Uem. (My question is Bed. which came to give
us) yet but the rest of stoppage, a rest
downwards. No part or old women have
no aspiration. It is few what gifts,
or strength. It is indolence in the people.

Condition of activity & work I ask whether
a pastor in Ch. against upsets his church
as full of work or free for work. Hosokawa
My church is former. Others agree. Rotten
ideal. Uem. We give an order or church
in America. Av. income of each man 10
ten yen a mo. Av. income of each woman about
double this. Average gift last year was two
yen. Contribution was 2³⁰ last year. My
church average 50 ten a mo. per member. I
have 20 men who can lead prayer mtp.
Shiware. I have 10 who can do so and
who do personal work. Hosokawa I have
20 people.

I like the idea of lecturing to churches. a lead-
ing them on a campaign in each district
area. Uem et al. Former Central. Pastor

ought to do so. I feel it. My converts
 came in thro a net work of influence
 - family tie or friendship relations. Yama-
moto. It is better to have volunteer workers
 than paid Bible women. Volunteers trust them
 & their message better. Don't paid over
Woda. Some of my people were kind to
 this house during the week & I saw
 preachers talk to them. There (ood for present.
Umuwa. Ch. was. better educated & a dose
 of believers & was public spirited. Due to this
 Ch. the public doesn't see it. Yamamoto
 In my ch. 50 people give an av. of a yen a mo-
 750 last year.

Present condition of doctr. view & temper in
 the church. Hosok. No theology discussion
 has about died out. My Ch. satisfied with
 Bible talk. People know now how the Bi-
 ble, Spirit & Christ. Umuwa. For a long time a
 tendency has to depreciate theology & repre-
 sentation of life. Yokai is all the representative
 of this. Great good business & about.

The way, tendency has led to an appreciation
 of doctrinal teaching. Bro. Hosokawa
 the people tired of this & want bread; have
 turned of all things under sun & are turn-
 ing back now to the life.

I spoke of general trend in this direction
 Batfou, Rouanne etc. "You, they say, are
 swinging so." "What would you want
 me to say to defend you from the charge
 of change & fickleness in pop." Tennu,
 it is a just charge.

The spirit of the people. Tennu Industri-
alism the predominant trait of the day -
 the overthrow of money. The leaders used
 to be despised - below artisan & farmer.
 Now in estimation of people are above the
 officials & spent of money, working on rent
 foundations for God. Want money
 to spend for food, drink, pleasure. We are
 becoming a money nation. So what
 is the due. - The introduction of anti-civil-
 ization, the opening of ground of transportation

the desire for power, other think my little
 other love, the desire to be rich in order to
 have national power. National pride.
 a false sense of honor as individuals & as a
 nation. The China was led to this development
 the real source in Confucianism, fostered under
 feudal system. Democracy lost sight of; it
 quite died out now. There there is a great deal
 of popular rights & liberty talked. This was
 mostly a weapon only used for attack on
 power but does not work well now. Re-
 vival of Buddhism. Embarrassed & kindled by
 Christianity. All can remember when it was worse
 of than now. Two of same religion. West-
 ern learning came in & people saw how that
 learning was not long so turned to
 old religions. Besides Christianity fought Bud. how
 to work - preaching, Summer schools. Bi-
 ble women & whole machinery. Hootei's
 found was Bud. began Restoration. but then
 became theists. Did it for convenience
 sake. We wanted only an (as laughed at

the time a joke.) Remains. Before 1895
 But at degree vs. Ability. Every family was
 required to belong to some Bud. Sect.
 Ability has settled down - must wait more
 for natural fruit. Wait with some more in
 the church then. Ought to go out more.

How can we build up Church & make it
 for, for, for. How Bible Convention

Wanna stayed afterwards. 1. Did not be-
 lieve in Bradford's supposed lectureship here.
 Would be a deputate of those men to come
 here to teach ministers of our churches in a
 conference 2. Does not think any danger
 of our training ministers here. Would send
 a few of the best men to America but only
 of the training first here. Spoke them to go since
 their training. 3. Great need for sacred music.
 One not want any pop. wants another
 music. Much forward in this line now.
 Need some specialist. 4. Need good com-
 mentaries like the Expositors' Bible - adopted.
 Revised Commentaries modeled on Alford

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not what is needed. 5. Want Sam training
for teachers, - to teach teachers to teach in
schools &c. Ought to have a man specially
prepared for this purpose. This special line
of work he wants missionaries specially to
undertake! Sic! 6. Need some good big buildings.
Need. have two or three. See more. Buildings. 7.
No road - must have competent men to work it.
We are pushing out as rapidly, for we have
to solve prob. of city - so immediately. 7. Would
move the these, seen into heart of city. Too
isolated now. Make it centre of operation in
city.

July 24. Visited the temple at Askaniya
- a great complex of side show, repetition
of life. Proper vehicle a crowd - does no
one miss them. Allow them great comfort
brought in by pilgrims. One side show was
wonderful with its collection of figures -
very fine expressions - showing different
instances of wonderful deeds brought by
the address of mercy. Children crowded

then looking on with awe. Men by ones
 acrobats, rope walkers, dancers, mostly
 little children standing on balls. Many
 figures wandering about. A high tower
 one very popular with its lift, now de-
 sisted. One thing where the women came
 & gave broken needles & pray for shill in
 service. A whole store of things with lots
 of flowers before it & a high & wide.
 Blind people came & throw water over it
 as far as a high near at hand. A box
 has in front full of nails with iron
 sticks on them burning. At hand a few
 board full of placards showing women
 kneeling before shrine. These are sold for
 four ten each and taken away. When
 the people are cured they bring the little
 boards back & hang them up. An plac-
 ard given for sale showed a woman
 kneeling before the shrine squeezing milk
 from her breasts over the stone shrine.
 The hip tangle were the only. The whole

good provision for collection. In the big
 temple before main shrine a box 17 x
 10 feet in front with crutch. Other boxes
 like this before the shrines. - the people
 sleep in the rain. An idol is a special
 case for the shrines; the people rub it.
 It is nearly rubbed out of shape & form
 - some students were there standing in the
 rubbing. Chandel, pyramids, prescriptions down
 by lot & are sold freely in temple. The
 things in & out. In another shrine is the
 revolving library, a big octagonal box revolving
 in a great stone lathe bed. Little children
 feeding the pigeons on the side walk in
 front. Near exit a big, hideous idol cov-
 ered with wire netting. Piece of spit beetle-
 ed idol patterned as our earth spit beetle.
 There are pyramids, cheese & up and the oven.
 There has been and which are papers to be
 examined. Restaurants, idols, shrines,
 good fish & turtle ponds or as around.
 a point at Shiba temple to be

that it was true that Soviet. has a register
of all centers of temples & monasteries
examination. There were in one temple
met a man who had studied at Cam-
bridge for two years and was preaching
and stopping as a Buddhist priest.

As to Mefak. Dr. Alex. said the Acad. West.
never had the confidence a subscription
to the church, tho it has always been re-
spected as a fine place to learn English.
Mefak Douko has confidence & is a good
man. There are many such schools at
this West. is more. No Epis. people Amer.
are the worst institutionalists. There have
many business has little life under it.
Kyoto School has grown up the the
Japanese godshiba giki school.

Talk with Douison, one of the Kurashiki pro-
viding elders of the Meth. Epis. Church, who
is brother in law of Japer and has been
in Tokyo for a long time. There is Amer.
members of Conf. & about 42 Japanese. There

eleven districts each with a presiding
 elder. Seven of these are missions, the others
 for the missions who are not in order.
 Each has one or more elders, and that
 one is a student of the law. The Conf. has
 power to ordain & appoint the clergy sent
 for ministerial aid. This is decided in
 odd way arranged by ratios. The pop.,
 character & Septennial go also to deter-
 mine its grade as to each candidate.
 from 1 to 10. The salary is determined by the
 sum of points. The Aust. district is the
 1000 gold provided by the Bo. in U.S. which
 has not been reduced by the 1000 annually
 as well planned. There was the much made
 ministers of conference faster than they made
 by the churches. At beginning the salaries
 were fixed lower, nominal salaries! i.e.
 the min. seemed to be getting more reported
 to the people more than really. So last yr.
 when cut down it was by 13% or more
 so which was = about to the old. This

last year it was 32% a narrow one. But was
 made up from 9000 from the Benevolent
 Trade, consisting of accumulations of the City.
 And of the Book Concern surplus, & of the
 past collection for ministerial help &c. The
 young church has not had to use this yet.
 & a coming S.S. has been slow. Four
 last year toward S.S. of members about ^{year} 1000
 I think. After idea of organic union.
 The mission as decided on the question
 that have come up - his by regular session
 to be better. As to marginalia, the
 not. As to in supplicating men & do
 not turn them out because of their not
 to hunt their fellow. As to leaders &
 changes &c, this year will hold, and whole
 matter in in hand of pres elders. Such
 the the foreigners as in a great way
 thinking to not. Recognize that they can't
 hold confer. Ant. miss. as elders.
 As to votes, before being seen as male
 as votes are of the question how

have come back slowly. An expense of
 unwork is met by mission too. So
 as fact the nat. have some of power, &
 mission. had central. all people are
 united. mission. Gavan's Oak is
 distinct. Make the nat. have more sense
 of interest in their the exp. system. would
 not trust Japan yet to run things. Expect his
 goodness to find what to do in Japan.
 The Jap. p. elders are not up to mark in
 prof. & evangelizing. Have quarrels upon
 even in churches or district. So local
 ones are often broken down. The only
 minister exp. as home

Talk with Dr. Williams of Am. Union.
 Make the new parties ready for the
 action. - mainly to the coming of Uni-
 tarian opposition. The Japs. suddenly
 found that in the last the advances for
 the proposed to have one beyond old
 orthodoxy. and rationalism. needed for to
 make a new Jap. religion. Koyu. Hawk,

Macaulay with letters & J. H. Rogers
 great oblique spread the poison. A nation
 now. Men are turning to all sorts. This
 in log church in J. H. almost there is
 some one watching with thought. Higher
 Cit. great, attracting them. The nation
 for thought & uncertainty of the Court. Green
 education has passed to a new style
 of preaching. One of the Can. Meth. Nat. preachers
 the J. H. - laid off a year for health & ruled
 all the different churches & laid at end of
 year there was too much between R. & the
 to believe if the sound simple Gospel were
 preached outsiders would flock in. The
 preachers are preaching what is outsi-
 des & few insiders could understand.
 One said to the J. H. Green education. but
 to all eyes. Nowing - no man reported as
 learned there who is intelligent. There the
 church improving - men more sound. In
 this Eng. Nat. apostles connected with Can.
 Meth. - only 5 Canadians now & about 40

Japs. as question of appeal same for woman's
 and some before districts. Then before Cong.
 other mission passed on them and into
 power. Never yet revised. Woman's both
 ways separate. There is this given but asked
 give them for but does not make any
 boasts for the future. Give that Amer. Bo.
 people have now too far in trusting & in-
 depending to Kaniwa men. Keep what
 they should. Four districts, only two made
 mission. Leaders. Other mission as subject
 as nation. There is the nat. leaders the best
 one. Support backward. Believe in the
 the action taken at Kaniwaos & would
 like to be was agreement away as far
 the things. Say the nat. after you in the
 people, quite mission's house into our
 their side as to money. They did not expect
 that the saved more missions as they do
 nation, but he said they told them plainly
 you for as the best, as right. Other are
 not.

Division says the preachers are too much
 like the Buddhist priests who sit in their temples
 & teach & don't go out to bring people in.
 As to money given for the people goes into
 church treas. & ends up the minister's salary
 to him. It does not go to Camp Great. As
 Camp. many bundles of the missionary treat. must
 be given to each worker. Macdonald says they had
 this to the district leaders and they distribute
 it to the people. - & do it with great
 honesty. He trusts them so far. He trusts in co-
 operation in heart with them, & as soon as
 he can. He trusts Mr. Galt's mission not to
 be moved out of Canada. Look at the work
 done at so soon as financially so.

This agent has not been accustomed of
 yet to push the people of village to which
 Bible women are sent to teach them - how
 to turn so so cover volunteered. Does as
 possible. Had arranged to send a co-
 man to a village but prevented by the
 other coming from the place, the people

Saying that she could not be needed at a
 meet. But Owen from the York School
 was coming, one of whose expenses was
 to be paid. There is a fine room for Sunday
 & agencies, surely. And surely S.S. ought to
 include boarding in such cases when Bible
 women go to villages to work.

No villages at Kar in Assam - Yama.

Met Bible women at Miss West's. Asked
 what in Christy had led them to accept it.
Oldest. Was a devout Buddhist woman and
 got that she was saved by Quicks, but in
 some indefinite way. What impressed her
 most in Christy, was the clear doctrine of
 salvation thro the blood of Christ & the Cross.
Another. Before I was a chr. I used to wonder
 what was man's law for. The law & meat
 but what for? Parents & gods too. Then father
 became an evangelist, sent her a Bible & when father
 died came to live with father who taught her.
 It was not until later that she came to know
 the power given to some poor power of him.

Had been Chrs. for ten years Anker. My greatest
 pleasure was to go to lectures & to see. I was
 shaped the other the I knew there were also rods.
 Then I came to Chr. lecture & heard there was
 only one rod. I could not understand this. Then the
 first Bible woman told her of Adam n. So she
 determined to look around her. But though
 she saw men all with two feet, two eyes n. So
 I concluded there was no rod. By late I came to
 know Christ Anker. was puzzled by seeing just
 people here & one page high. White. And the son
 him of a father who explained this to me. Anker
 had been a Bud. with no knowledge deep; only know-
 ing the salvation is the Buddha - Ananda -
 speaking "Namen Ananda buten" as people
 over & over. (None of the women knew the mean-
 ing of this. Only knew to repeat it Eos for doct.)
 To cover a coffin with this written on our paper
 would save. If husband became a Chr., when I
 was baptized Christ should me a way - that
 was Christ but the deep things were un-
 known then. Ananda showed me the way.

Again. I was with the same school. I liked it very
 intensely when I first heard of it. My family
 are connected with the Tokugawa family. My father
 always when I felt I would have to cast him off.
 He wanted to come to the school in Tokyo & the
 aged but told him it meant separation. On
 my part on leaving. I tried when he told of his
 mother. His heart. Heet to work for her. His en-
 dued the son & that of other duties moved her.
 After some time my rich step mother. Those who
 possessed by her side and each soon gave to
 take. So she came to believe to the way. In her
 family was a Shinto priest whose conduct engaged
 favourably with the children. Then she began to be
 alive that there must be a new god of the Christ. So
 she read what he said that he came out into
 light. Another than early childhood no use for
 religion. Empire. Bright idea good & evil and
 the doctrine of them depended on the law. And
 this depended on being forced out. This I used
 up but that my ideas were in dispute. I
 was a student in Yamaguchi Normal School.

In our magazine were articles on Chastity & in
 praise of Chrs. Schools. We went to heady get
 to see the wife of the post master who knew of us
 & asked her what its features were. She told us
 "To love your neighbor." This startled me. When I
 left there was no interest of mine in the wife. After
 leaving I learned more of a friend of my father.
 I ran away from home then to avoid persecution
 & marriage but got it was free of my father &
 I am Chrs. as right now. Again. An orphan
 but. Their relatives thought me poor a child but they
 perhaps was in gods. So I was made devout
 to stand from first but my former cousin
 became Chrs. & tried to persuade me but I did
 not change. Mrs. Price had a meeting with four
 of us. I went to this & heard of no her
 god. But I had been taught of money road &
 I could not think there was one. Cousin tried
 to persuade her. One night (my) home he showed
 in the store & the explanation in words &
 tried to persuade her the old god must have
 made all the beauty of the woman. That

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this and so went on till the found Christ
 this salvation. Does the men's heart and
 give a needed outer salvation. The one in
 the God can down into flesh. and woman. She
 has a box bigger than put for to see which one
 to join the entrance to heaven. To open it would
 let loose something that would blind eyes to Christ
 men. Gile came. Remembered this & decided
 to try it & see whether it would. If not, then
 Christ's love. If so, then not. Opened it & found
 only a long strip of paper! Then the thanked
 mission for what they had done for the love,
 lost in idolatry! It was an important time
 now!

July 25, Sunday. From the Far East a
 the Hokkaido - no. two. Vol II, No. 7. July 20, 95
 According to Agric. Commercial Dept.
 Report No. 1 Capital of joint stock
 companies including railways & banks
 on May 31, was as follows.

Commerce	909	with	128 064 765	etc. etc.
Industries	906	"	155 138 526	
Agriculture	1900	"	285 311 067	

2. The last Korean incident. "One thing to be remembered is, that the Japanese have no relation whatsoever with the Japanese students at Seoul. On the contrary, those who are thoroughly acquainted with Korean politics are of opinion that this unexpected conspiracy is in reality an outbreak of the American influence vs Russian predominance. We would not presume to endorse this statement." No such!

3. Dept. of Agric. Com. report for 1895 just out. Showing for 1895 following products

Grain.	499373000	56%.
Manufac.	321277000	36
Manufac.	48048000	5
Minerals	18880000	2

Comparison with European countries

Agriculture.		
Japan	£ 500000000	60%
England	257000000	23
France	461 "	49
Germany	424 "	42
Russia	563 "	61

Manufact.

Japan	X 32 (6)	40%
England	820	77
France	485	51
Prussia	583	58
Russia	363	39

Importation of machinery:

1886 - 1330 000 ym 1890. 6940 000 ym

1895 - 13 630 000 "

Manufactured article

1886 Export 5268 000 Import. 9831 000

1890 " 11606 000 " 20034 000

1895 " 40058 000 " 30321 000

Article made in imitation of foreign types increased 30%. From 93-95. Home manufacture 20%.

Increase in machinery

1884 Machine 392 Horse power 1105

1891 " 2792 " 29493

1895 " 4989 " 61232

Value of imports for 10 years.

'86 ymd ym 25853574 '87 34080194

88, 49587223	89, 50849051
90, 68107150	96, 49942276
92, 50585871	93, 54818119
94, 61508877	95, 68031883
96, 90354986.	

4. "As viewed by foreigners. Japan has no commercial morality, no business character." H. J. Dawson

5. Leading article. "When we find some things more advanced or better than ^{what} we have we do not hesitate to throw our avowed opposition at the other. The miraculous power of modern Japan is attributable to this disposition. He has not only imitated the Occidental civilization, but also modified or rather improved it, to some extent, by means of Oriental ideas. In commerce, in industry, in art, in science, not in every respect as have been showing that he ^{as a nation} is now better gifted than our Western people. xx. His education is now changing into ours.

As have lately the so called civilized na-
 tions an example, our past action was
 more, such as the protection of merchant
 marine, the encouragement of navy. Under
 this the enlarged schemes of our navy &
 army! Some of them are guarding vs. our as-
 surance, others are warning vs. our con-
 sumed industry & others are expressly
 carrying on business for open air. An anti-
 job sentiment is beginning and in helping
 the very cause. No doubt the world is not
 destined to be an exclusive theatre of the
 white actors. The Creator, given to a creature,
 did not create the other races to be forever
 merely employed as mere waiters or slaves
 of the white race. It is the parent mission
 of the children of the Ruling God to prove
 that the world was made for all men for
 a limited number of races or nations."
 xx" Thus we see it is not the "Antislavery" but
 the "Pro-slavery" that the Amer. fear. "xx
 "The chief motive which actuated the Amer-

icous to undertake the conversion in the
anciently about the 'Oriental Academy'."

6. Ed. note on the above. Jaff. "The blood
of the noble, heated patriots, who stood
out v. Bitt. & Co. a century ago, is
still running in the veins of their de-
scendants. The Ed. of Japan as the two coun-
tries especially drawn as the 'light & salt'
which should illuminate & purify the Pa-
cific. Together two countries people their
mission with unchanging friendship."

7. Advertisement of the Gaikoku Jozoku
Zassai - Vol. 1. No. 1. Among others are
"The Son of Song, which is the Mikado,"
"The Son of Song, which is the Mikado,"
"There is no greater happiness than to be
members of the Son of Happiness in the world."

As we came in Kanizawa the other
day we passed just out of the city a little
building where Sat. Kato has an establish-
ment for supplying certain kind of material.
to paper etc. Kato put his up with money

which he got in America. His attempt to
 get control of the Shinjyowa church was
 before he went. When he returned he had lots
 of money & was not so concerned about the
 work. Doyatz showed me the Journal contain-
 ing Kato's adv. & the note of his arrest and
 conviction. I'd have used to see her money
 "piled money" & represented to Mrs. Morris
 as a relative of the Emp. When he called to
 a Dutchess. As for Mrs. K. K. K. as a relative
 of the court. Officer that he was not seen
 a Samurai, & not related at all to Emp.

Business of the to compare. During
 the the can. high. ladies in Shinjyowa church
 had a hard time to keep his object. Both
 in Sunday school. He wanted to have more
 talk & keep our days. At some time we
 got to sat. had. house - a Baptist no - got
 our Sunday school cards - each about 15¢ was
 given 15¢ with Buddhist League sign,
 Both the were card in outside had only
 both were. Now acknowledged ground

That he had done it for patriotic zeal -
 that at first he had to work part-time for
 Public Schools.

After what the men said Fri' day
 ev. about "Net", God's favorite hymn is
 "Garden of Earth - laden with my sin."
 John kept delight in just reading the
 Eng. hymn. No joy, but as one of these
 as was in a line - no depth of feeling.
 Emma said last night to the music
 "No joy sound" "No one of these in the
 music.

In Shiwana's Daiwachu' ch. this am.
 there were about 50 or less present. Two
 old ladies, the deacons, took up the
 collection.

In pt. visited Red Cross Hospital. There
 250 nurses and 43 doctors and capacity
 for 150 patients. There now 100, but men
 all boys - first class with room for attend-
 ant, 3 for a no. heard date, 150 for
 a nurse the patient for 30 per a month.

The out patient dept. has 150 a day. As
 for medicines. How far for to
 send you last year. Gite nurse 20
 an. etc. etc. counted the best. to come
 in last year they are taken on 3 mos. trial
 before final admission. The nurse go
 out a great deal in time & are in great
 demand. But one young man who had
 been in San Francisco - a leg amputated. One
 nurse said "He lost a foot but has gained
 an eternal life." Asked us to remember &
 pray for her. He was very nice. Red Cross
 Soc. has 300000 members in Japan, very
 popular since war.

When Dr. McCauley went to China in '44
 there were 5' etc. in Hong Kong. He did not
 know of any other agencies in China be-
 lieve Catholic. Left America Oct. 6, '93 and
 reached Hong Kong Feb. 4, '44. Solo for a long
 man \$40 a mo. when he married Mrs.
 McCauley they at \$80 a mo. His house, land
 everything all to come under 1500. Recharged

the salary in cash.

Under the reaction this was due to the fact that the motives for the scores were opinions. The English passion of the university further after Eng. & American was the cause of it. In these days theology students were paid \$15 a mo. for studying, some were even primary scholars. While ago the students who have turned out with most are those who have had been paid. So but were forced to be so.

Under the primary school count. There is 8 years, 5 + 3. The primary school girls about 1000. In later days out. There are only 24 higher grade count. approx. schools. Half of these private. This count is not as high as middle schools & reaction to girls education.

Mrs. Thompson has charge of Mrs. Mrs. Cady School - over 200 children, 150 girls have come to Sunday School. all boys from 10 to 30 in a month. Seven classes. Points out

July 26.

84

the way the people in school have voted
or pressed to raise the temple in hope of
saving the school from cut's. It is
hard to ask them to take out even gls
then or to let the poor gather sacrifice go to
the Bd. in the a distribute over all the work
for a new year.

July 26. Left Tokyo at 9 on same train
with a Tokyo Express. - lots of officials on
down to see her off. On train talked over Dr.
Chen. wished to emphasize the necessity of
having confidence in the Ch. Theology the best
we are reliable & true men. Point out that
various, undoubtedly the kind men the
the So. Pres., can understand & get along
with them then minded, forward men.
Have real hope for Kuremai Church, too.
Get it true that the Corp. men not only a
quoted out surrounded & humbled &
the men are good. But in that of a
body a dept. to help men & to send by
financial help them & notice. The best is

the finest preacher & breaker up of sin in
 the mission Co. but no younger. No one
 all have him but he takes no part in
 council & his opinion not counted upon.
 Alex. would have been a preacher. Yes, that
 present man proposed would not work
 highly on people that mission but would
 it. There isn't confidence & no money
 will make it. Get confidence first. As
 the mission don't read & are for blood.
 Your mission don't understand the ch.
 Have old men far in with them, at
 times.

Visited the Meth. Bible Com. School. Have
 had 22 pupils last year. Many of them boys
 all. In summer try to have them so have
 so as to keep them in touch with their old
 life. Do not support them in summer save
 in rare cases when it can really be helped.
 Teach mainly the Bible, not Eng. The bibles are
 quite fine. Cost \$5000 per year. Good not be
 but used for this to sent. They say.

Each saw the day, so the further advanced.
 Saw some who can not read. Each has
 reading & writing up to division. As yet have
 had almost no school graduates come.
 Two - one from Kapaeha and one from Waimanalo.
 About 14 years old. The chapel very
 nice. I asked one student whether he liked
 to be the mate of the chair. Said the former.
 The one was standing on a chair.

Then visited the Waimanalo Union School.
 Now under Miss Irving. Had one 152 pupils.
 Now 80 & 90. 30 & 40 in primary dept.
 About half boys are. 4th has been closed for
 board tuition. Must raise it to 5. 3 yrs
 it is longer too for board this per mo.
 wonder what part of the tuition or else
 are to. Saw say will lead to death of
 the school. Saw that the parent is so hard
 pressed for money, now that it is so poor
 private free schools to relieve it. "All
 right" said Miss Irving "yet doesn't heart
 reason. Get done, then let me shut up."

Mr. Pison has 130 women in the Bible
 School. These provide the work. He is a fine
 teacher, 65 years, but Mrs. Bonine says, she
 says to how some she with her goodwin-
 netic ability. Miss Pratt is the only
 one who could care for 130. Who can? Had
 more supervision.

Bonine leaves, So. of York, Miss Crosby
 was there. I in a village here now. Was
 really run out of the school she founded
 here, Mrs. C. says, very cramped.

Atlebeck sends me some notice cannot
 make what he had said about union
 in mission, can appreciate it. Now he.
 Alex. told me today that he had spoken
 to Emma on this co-op. and had told
 him it was not practicable. - pointing out
 the missionaries the natives who could
 register for a such a can. Now this is
 designed a pocket. I represent the
 missionaries as split and stepping
 some at the expense of others. For this, this

July 27

88

Lincoln got out to parade their dis-
agreements a whole capital out gotten
away notice.

Extreme needs extreme in this Co. Q.
more. Those who come to see extreme
of the opposing people are now kindly
cautious.

July 27. Sailed on Emp. of China last eve.
about 8 for Honolulu. Got nice, soft view
of the sea as the ship went down.

In a room woman's shop. at Tachow
only graduates from the Girls High School
are rec. as medical students. Patient
at desk. pg 30 with. Inpatient under de-
scribed. "Always arrived was as to see a
young boy who was suffering intense pain
at the seat of the pain a large woman was
found bowed on with a black cloth and
they said it was to relieve the pain". A
child under of a dog. "Around the waist
a circle was drawn & in the center of it
the character for tiger was written." In

one bare & woman was lying "He was already dressed in part of her burial clothes & on a chair beside the bed was a number of beautiful silk ornaments ready to be put on as soon as the body was ready."

Hospital financial statement:

Med. services	203.50	Mat. per out.	178.26
Revdies	92.80	" " disp.	87.53
Su. optus.	61.78	Wood regus.	16.25
Medicines	891.12	Tests	102.27
Nat. supplies	79.31.	Appn.	934.18
Repairs	14.76	Bal.	27.78
	<u>1343.27</u>		

Hosp. dis. patients	5636	In. visits	98
Outside	" 852	Outside "	839
In patients	122	Obstetric	18

Dr. Mair's report for 96 "The year has not gone past without its difficulties and trials, most of them only known to ourselves: however they have not been seen as the magnifying glass has shown it all as insurmountable. As per-

erally look at the bright side of things
and keep smiling, & our difficulties become
apparentless & our path leads into
rose hills." "How much beautiful
for situation & compared to Paradise Valley
Chenier, much as the city is very un-
healthy for several miles of the year the
climate is most trying & even the strong-
est constitution. Malarial fever is very
prevalent & there are few who are not
more or less undermined by it." "Dis-
pense, &ah medically is far more
satisfactory. Many of the patients are
treated first by native methods, & if
of either ways of the native doctor
then come to us when all else fails."

So much at Jop. in last Oct. Cong. '96.
opposed a Com. of 2 Reps, 2 Jop & 2 Green
Jop to investigate the sources of the
salaries of the preachers. Mr. Cox re-
commended 4 Jop. Also opptd. 6 Con
to investigate whether the Ch. can pay.

fully used prop. in its own name,
 urged "that influence was among our
 churches" "preaching to, was among the
 common danger most of the in divi.
 al danger," "that we as preachers avoid
 are working & buying on the lab. which
 can possibly be avoided, even putting
 ourselves to great inconvenience rather
 than discontinue the dog given for us the
 sustenance of the spiritual growth." urged
 pastor to observe the discipline requirements
 "with regard to preaching at the obj. of
 reaction & calling the attention of parents
 to the necessity of not mixing with school
 bodies our supervision."

Miss Hawthorn has a list of Joh. signs.
 These are specimens:

- "Cow milk and Retained" Koko.
- "No pantaloon & short tailed" Johnny.
- "Can milk well - very well - all some at
 calf" Johnny.
- "The cabinet makes executed trade" Koko

"Win, beer & other intoxicants" Note.
 "Any moral thing can do." "
 Note other for Exp. a dose given "Out of
 sight out of mind" to put in other Exp.
 Ave. "The variable is insane".
 Jatuso Jata's first essay. "Dog. Dog is
 one of the best in the world and it is
 very poor, for it can not laugh, but to laugh
 in to be."

So. Wash. report. 578.50 centile for Nat
 postar. 283.98 for current exp., 41. for S. S.
 purposes

Wash. report. "Hospital work is very
 fascinating & exhausting & when the wards
 are crowded with suffering & needy be-
 lieve as how to guard vs. the measles because
 up to the end & neglecting to press hard upon
 our patients the offer of eternal life"

Outpatients - registered but once

Nov 9, 673

Dec 4048

Inpatients

Nov 882

Dec 300

Suicides 183, Opium 99, Males 1368

Opium smokers 925, Eye disease 1135,

Visit at home 1097.

Opium smokers 158 admitted.

Age 15 to 20	3	50 to 60	11
20 to 30	56	60 to 70	2
30 to 40	50		
40 to 50	36		

Reasons for habit. Pleasure 126, Rev 32.

Reason for breaking. Want of money 30.

Want of work 58, Repentance 16, Education, others

23, Disease 31 Occupation. Farmers 25,

Government officials 18, Shop keepers 40, Intoxi-

8, Peddlers 15, Aged 108, Doubt 36.

Ran away 6.

Suicides 112 Males 71 Females 167

First opium 71 between 20 & 30 years

41 between 30 & 40. Causes: Quarrel

111, Bad treatment from parents & others

20, and age 2. Want of work 4. Lured

137.

The Club gives all day women's salary

\$

Spent 11741.24

Medicines, appliances etc.	2214.64
Travel	1965.19
Wages of assistants	603.60
Pupils, maintenance.	317.60
Board of inmates	2292.84
Repairs, alterations.	1084.47
Gen. expenses	931.76

Receipts - Entrance fees.	249.32
Board in bat.	2193.48
Medicine sold	1965.52
Medicine fees	1061.15
Donations	3040.87

Miss Verbeck told me of the Epri. School in Tokyo city, that the one in Tokyo is in need care of a poor woman who has been in the red code. I supposed a poor woman who in Am. in touch with her Am. & a daughter of a poor man with lots of sorrow pain. A missionary woman was sent out to be a head of school but has raised the bar her

how. How they enter it and how? How
 no relig. instruction required. Official
 chapel service. Had no Bible then. The
 Rev. Mr. Tub. as to how of the Bible class.
 The head woman was pretty pleased and
 told her she could have two girls who
 knew some letters, but she said she would
 keep & teach them. He was decidedly
 opposed of having the school known to be
 a Ch. for mission appears as the teacher
 of the 25 as only 12 are to be in the
 class. He says that this is the way it
 works. I say he knows no Bible women
 or cat. who can be trusted with a
 mission. He wd. have nothing to do
 with these inferior people. The cargo -
 mission

Mr. Gardner, Hawaiian man, who was a
 teacher in Great Okinawa & came out as
 a logman but now trader & prop. of
 other epis. mission. a English. I talk with
 him 1. Property. They had no title under

type argument now. a. A promising note
 from the men in whose name prop. to stand
 to pay or the end of 3 years the amt. rec'd. &
 to turn over the prop. then or when further
 allow. b. A registered deed in name of
 the men each pledging to not to sign a
 deed to prop. without each of the other two.
 c. A written agreement stating that to proceed
 has been read other the prop. is the sole's
 for the mission etc. When the treaties come
 in I hope will have free liberty for further
 & better exposure. On concession have
 the right right now. 2. People. Has
 confidence in them little distrust due to dis-
 trust. Merchants have kept them rich and
 are now good because their pupils are
 protecting them. Holy. Head in the hope.
 3. Ecclesiastical. Have 5 dioceses with Ep.
 Episc. Each one has diocesan Synod to which
 look upon with. Have certain delegation
 of which are ordns. ministers. are members.
 Have sent delg. to Gen. Synod. These Synods

Control all ecclesiastical matters under
 Bishop. The money & mission matters are
 under mission. Mission people are put to
 House Mission Bd. of Japan. The Bd. doesn't
 stop men they wish, but has to wait
 to a place. To the Mission under their arch-
 bishop. The Chrs. preachers are much more
 not work as yet, have not demanded
 such co. as the American. The good thing
 to men seen to pass. Zogohan will
 know. The session of the Ch. in Tokyo
 took place but money given in America
 for their church had been given to them but
 gave in to them when bishop told them that
 was necessary.

4. The epidemic is not
 there as a whole but not in Kozaki or Yokohama.

In letter from JHara, Sec from Aug.
 Univ. inviting me to Redeemer School is
 following: "The Chrs. Students of Japan,
 it seems, are just emerging from a period
 of doubt & confusion as to the principles
 of Chrs. faith and are entering upon a per-

ied in which the young. Teachings are to
 how an increasingly powerful command
 over their thought & lives. This reaction ever
 now is beginning to be dealt, but so that
 there can be no doubt about it. No time is
 one of signs. Those who have associated
 in all kinds of work certain years to the be-
 havior & attitude of their view are now be-
 ginning to consider this matter more care-
 fully & to differentiate accordingly. Your
 visit at this juncture would be a mighty
 inspiration & source of strength to their
 present endeavor. It is to be hoped that
 we invite you, for we believe that if they can
 be touched & roused to greater zeal & then
 for the young of our country will be pro-
 moted more effectively than by any other thing
 we be wrought about.

Average term of service. Ahab.
 level of our Ed.

Av. term of actual service men $12\frac{1}{5}$ years
 women $11\frac{3}{10}$ years.

The Service began 25 years, 91 out of 708
 " " " " 10 " 183 out of 708

Messins does at home \$2; on field 626.
 about 11%. " Two years ago I voted in
 the Messins of the Cms. that 14 7/10 % of their
 Messins were on parole."

You Cms. rep. for 1896 are voted under
 Cobsa the evidence of deamination.
 in the lecture given by one of the Messins.
 "On the differences between us & the Roman
 Greek, Byzantine, Orthodox, Dissenters,
 Broad Church &c."

As we were in Kohn barba this Am.
 the Emperor of India lay near us have
 was bowed - pointing East. we lay
 pointing west. The illustration

Can. Meth. report 215 students in their
 Jobs's boys school as compared with 50
 in Apr 96. "However new applicants are
 daily seeking admission to the school in
 such large numbers that we have to refuse
 some of them". There are 65 boarders. There

July 29.

100

are six Theolog. Students. Their Language
Exp. School enrolls 120 students. These stu-
dents come 7 from High School, 18 graduates
of Middle School, 37 grads. of Normal School,
21 Middle School people, 4 Art School people,
33 from other sources. Decided to open work
in Takematsu in the Hokkaido, a town of
2000 or 2500 people where there is already
a Presbyterian Church.

Indep. June 3. Clay Macaulay said at the
Amer. Unit. Assoc. 72 Conv. in Boston, that
"the Unitarian body is now widely known
in that country (Japan) than any other for-
eign religious body and that the more Unit-
arian has become incorporated into the
Japanese lang. as designating 'reason in re-
ligion'." Mr. Macaulay points out that the
Report this year sent him of the Unit. Assoc.
the two churches reported last year.

July 29. Thursday. Reached Nagasaki at
3³⁰ and found Chesoo boat and ran
a well as was ago.

Putnam's present attitude on the question is
 history & psychology, the present penma-
 tion is the older one. When George Peck
 came out invited by Knox's influence in
 America & they were met for the first time
 but went that they would soon be use-
 less, found the war raging and so
 left by without any work. Next year in
 put the machine's file and saw the
 men who had kept them at sea.
 in policy of training together with the
 John's hands & when 100000 men came
 at last said hoping to leave without
 & American men, too, in their hands.
 The young men saw this and saw
 that they had been kept out on their
 policy as they to themselves - no
 war, no certainty, soon would have
 foolish the idea that the war was over
 for Russia & so too that of the
 war was over & so they saw it could
 not be left to the nation. So the

break came a few months from the
 end of November; heard the country
 quiet. When our mission passed.
 The young men rode at Kolo in '93.
 and their house has been growing since
 then.

The weather Bo. - $\frac{1}{2}$ + $\frac{1}{2}$ and waves
 $\frac{3}{4}$ from America died in '94. Messer's
 down on it. It deluged the water and
 present L. I. so as to get as many
 into food + to enlarge the mission
 at present. Various wanted modifi-
 cation. Council voted to discontinue it
 show Puffinier to the water up. Yet
 the new whole independent plan was
 down up of Dankeoi. In '93 Knox's res-
 olution approving of this & co. Not been
 approved.

Boys in that in setting distinct
 officers. The spirit of co-op. really has been
 done. Or that estimates like all. The
 drop out as young men did five years ago
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Mr. Anderson, Com. of the Canad. Govt. to Japan told me an Englishman coming home that the Japs. had no morality, no conscience; that he blazed no law on them - were devoid of business integrity. Justified by the spectacle they looked like.

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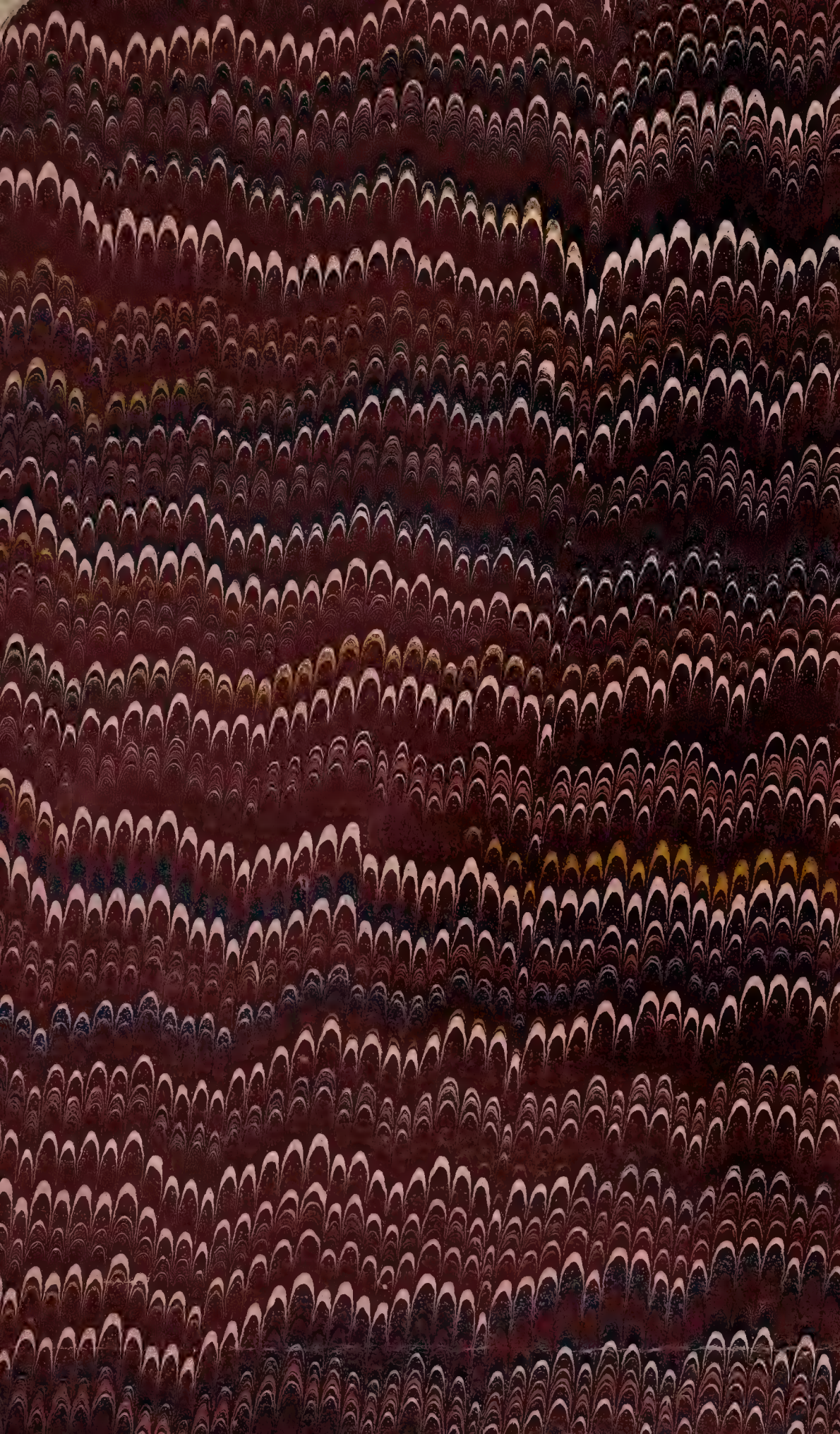
S. West in Job. 90, 91

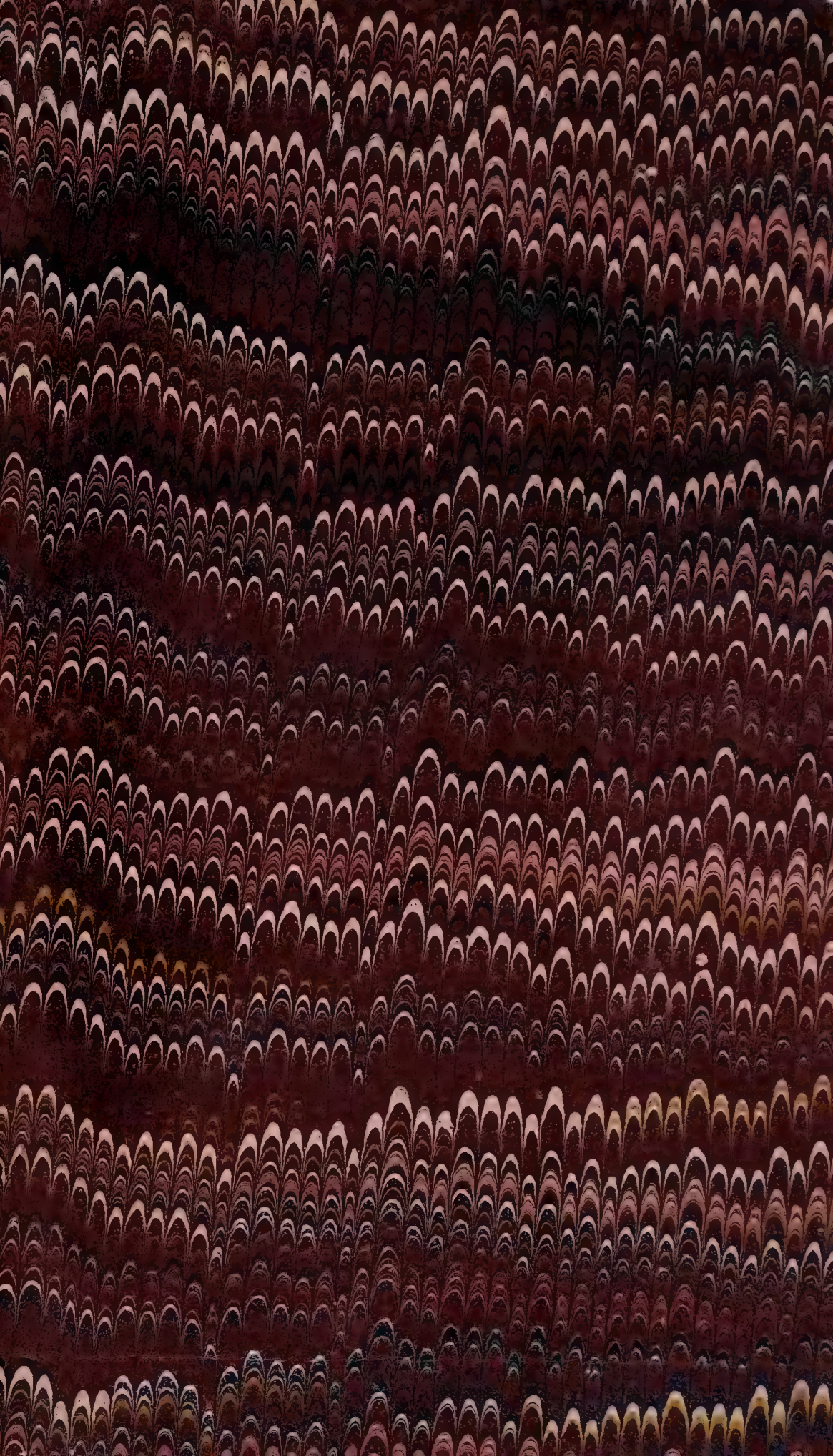
Epim. Schools in Tokyo. 94

Illustration 99.

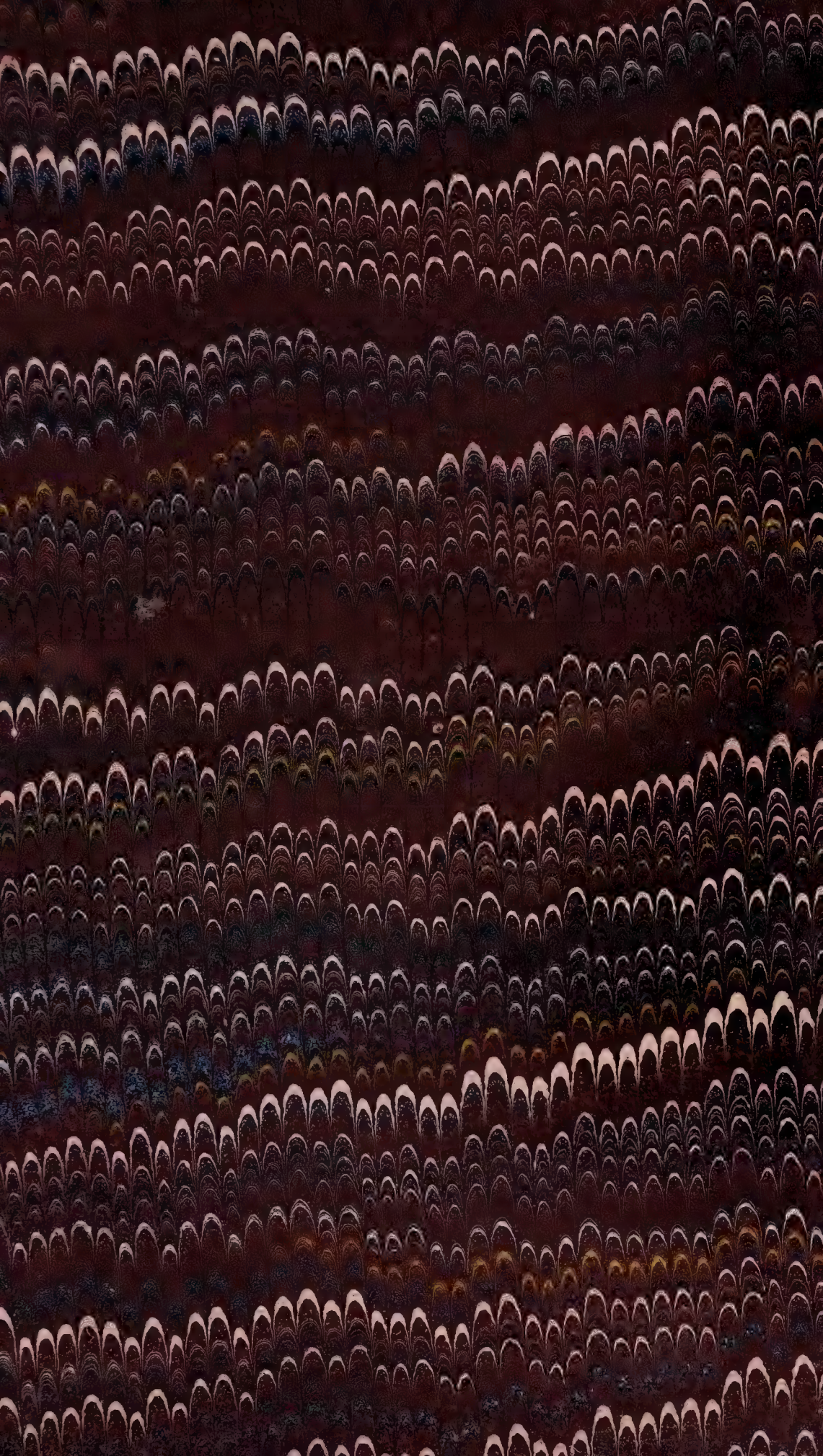
Canon. West Tokyo School 99

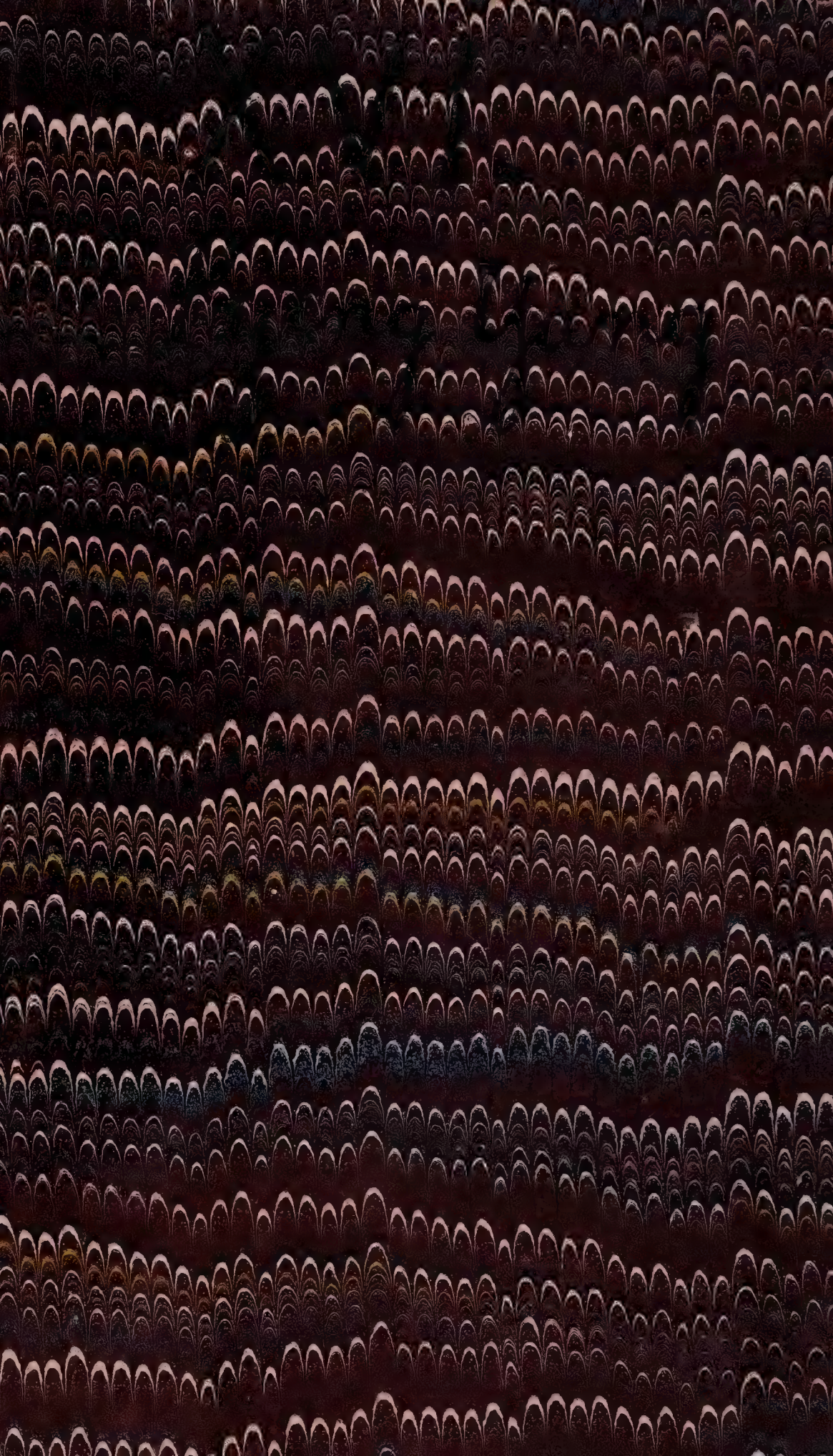
Unitarianism 100





XVII Pyeng Yang





July 30.

July 30. Grant - I left about 11 A.M. for Uryen to see Jones of Shantung. Reached Moqi about 12. An entire house in an upper room in a little Jap. hotel overlooking the bay. Some fine big pines grow up all in the yard and beyond them the trees and ships are looking. A little Jap. maid just bowed in to see us. The women in the streets are clad only to their waists. How simple their life is - a big piece of wood & paper, some rice and tea, one or two garments and some bodied. What else?

Peters says that Urbeck said at the Koko special conference. "The inability to understand the real conditions of the country by people who live only in the treaty ports is to me simply phenomenal. No more mysterious! If I had one hundred I could place them all at once."

Roth Miller told me of "Three Times Ten". You stopped once, you stopped three, three over again. Was at Kameizawa in older

Rowed from Mogi to Obama in a little
 tug sort of boat. The great swells tossed
 us interestingly. The sea was deep blue
 and off along the rocky coast the white
 dunes were breaking. Brown pines floated
 on the water & we sat in the prow and
 watched the fishing boats & the changing sea
 they. About 4 we reached Obama, having
 left Mogi at two, embarking loading the
 duff. At Obama it was exceedingly hot
 and we sat in a little inn & looked over
 the sea. Men & women bathed indiscriminately
 and in a house by the loading place we
 saw a lot of them naked in a crotched in
 place. Two Jap. waiters came in and
 poured us the an waiting room to get off
 to Tuzen.

Left about 4³⁰ Nagasaki climb of
 2500 feet in chair borne of four men.
 who trotted along right up the steep rut.
 road. Noble views of over the bay and
 mountains. Reached the spring at the Yoroze

to Hales about 7. Found Mr. & Mrs. Jones in
 and spent evening & night with them
 , as to their church organization. Have two
 parts of their work, one old, one new and
 the new is worked as yet on lines slightly
 different from old. Plan is to have three
 missions or corps. under them are three
 and to have each group of churches from out-
 let wholly by supporting. When 18 believers bap-
 tized as in one place it is called a station.
 20 or 25 stations constitute a pro. with
 the pastor supports of the stations. In each
 station is a deacon who cares for the
 money, a leader who is a sort of ruling
 elder and lay teacher. These leaders meet
 once a month for the session meeting with
 the pastor. They are the elders practically.
 The pro. has also a steward who cares for
 the general non pastoral interests of the pro.
 but Jones was not sure whether the dea.
 was paid to him or not. There is a year
 the council & presbytery meets. The Baptist

principles of independence are not fol-
 lowed - no as they ready to accept Pro-
 gressive High Church conceptions. Jones
 thinks Pres. not to be the most highly
 organized church in the world. Is the
 Pres. meeting pastor leaders leaders (?)
 come and mission for their novel. esp.
 in their speaking from their rules. books.
 As there was no church they were asking
 the people to pay as they. Stations are
 organized slowly. David Smith. Tried to visit
 to make two of right officers. to train
 them. About five years. David's prophesy
 2. as to day report. Work is going on
 and work. partly the mission but as
 it develops there are great evidences
 the burden of the people. No idea is
 made plain from what - no pay for teaching
 work. That the duty of each. No pay or ch.
 formed his S.O. How does six S.O. with
 educated ministers. How about six stati-
 oned work. Field of mission - a dozen or

more itinerant. I asked how the pastors
 ever kept going the roads. The answer
 was from settling on their benches in India
 live. The work & spirit of the mission. It is
 our hands. The mission here & had the
 reality and it expects us of this work,
 esp. the idea of immobility, of settlement, of
 for for teaching. John 12 gave to put it
 out. That was the time given of the Cross in
 Tuh-Kien. Each station goes into the
 work. paid and the pastors are paid out
 of the fund. Each for about 20 x 10 a
 15 x 15 miles. One a month the pastor
 met with a missionary, so the S. S. pres.
 is kept in bond & stimulated. It is
 the pastor can't get to station more over
 two or three or the missionary at all
 regularly. Dispersion inadequate. The
 idea is to pay pastor the grade of sal-
 aries paid to Chinese teachers. Pay on
 on level with low teachers, but how
 augmentation paid and below as

being raised to rank of good teachers,
 to church wds. People meet in private
 houses. As a rule separate cong. dist. con-
 tains 40 or 50 people.

3. Starting one of the poorest pounds,
 the people not aware the baptists, rank
 poor, in the county. and in one of the
 most heavily taxed. On these grounds a
 province like Canton, rich, high, baptists
 taxed ought to make S.S. very easy.

4. As to Worker plan. His predominant
 idea was that the untutored zeal of the
 new converts slightly to get would suffice
 to meet the attacks of trained Consecra-
 tion. Asked Rogers about it and he
 said it was not theory but really worked
 John says he believes in trained bodies,
 but so did Dr. H. John says he decides with
 Dr. H. on an educated minority, but Dr. H.
 volunteered it and disposed against it.
 John says that; or if so, that can be
 added to the plan; but the real plan-

men for crude original and used as lead.
 or just such men as Jones does, only
 seem to have given them more training.
 If he had no trained pastors, he had no
 pastors at all at yet were his two an
 instance trained. Four say as Montague is
 solid in favor of an educated ministry.
 The entire '87 matter fought alone, only with
 Corbett. Matter's men were at a discount.
 "he had to find place for them in other
 missions." But were they really needed
 in our work too? That's the trouble - de-
 termining to men other finding place
 for them and then at last having to turn
 around and try to get their churches under
 them. What is an educated ministry?
 "One whose members have read the books
 of the Bible, who can write de-
 cursive script, know elements of science, &
 can preach. How keep such men in
 touch with people? That a problem. How
 not do it. How long vacation during

which they are at home & so in touch. But
 as are slipping in practice away from this.
 How then working. Half of the men in our
 village do not learn to read. Give them some
 advice. One great trouble is with the
 conception with which men come out from
 home. How many men in a village know
 as much as their educated minister? Now,
 the two are to two who can give him
 trouble.

5. Schools. How so also day schools, with
 mostly Chm. teachers. The no aversion to
 employing heathen teachers to teach children
 to read & write. Mission for the girls. Solu-
 tion of teachers. direct to the teachers. On prin-
 ciple we pay teachers when they would not
 preachers. No day sch. schools. But make
 these schools S.S. People can support preaching
 one day a week who can't support teach-
 ing six days. No heathen school in many
 villages & we use them. Teachers are
 not come to our schools. Don't like books &

Evidently the schools are not well supervised. The the new school examiners who have to report to mission. How in Central station a school with 60 boys in it - a training & lifting school. 200 boys on trial & used out at the 10 days. This has 1 missionary & 3 Chinese teachers. In the theol. college are 60 men under 2 missionaries & Chinese teachers. There are adults from County & villages who are used farmers & who give up work to come. I don't ask them for salary at all. Only ask for our books. The school boys pay $\frac{1}{4}$ cost of food. = 36 Mils. a year per pupil. As against missionary support of college students. They pay about $\frac{1}{4}$ of board. No letters as Chinese. The several neobaptists have been taken in as except. Used like about 12 years training for mission. Aim to develop aboriginal workers, teachers, pastors. The leaving room for God's call. Just so confident that two days we always bring a boy to the Central

Station. No Eng. in schools. As right in
 ports with aim to having Chrs. men free
 work in court. Secure - as right, but as
 wrong in intention - no use at all. Let the
 English workers pay for it. Don't believe
 in connecting doctrine - the men should
 know them as we know our classics.
 In college $\frac{1}{3}$ time given to them, $\frac{1}{3}$ to the
 clergy, $\frac{1}{3}$ to practical science & general.

6. We sustain only an advisory rela-
 tion to the native church & educational work.
 Speak & have presided in the past but
 they run it all. Don't have any control
 or as ever mission funds a work.
 Nat. church as it is right. No mission
 inclined to severity.

7. Have drawn up the 25 or so principles
 governing our attitude toward court. As
 long as we are as we are it is some good
 presentation for both of which other as
 interfere. Cf. with Houston's plan - more
 on grounds of presentation.

8. Condition of church. of chrs. are can read what books etc brought them into church. Outside of church only 5% can read. Most poor have families, worship but do have. I have the weak spot - no chr. instruction of parents. In each station are supposed to have a S.A. with teacher appt. but don't. No steady personal teaching of individuals. The mission. do not set the example. Spiritual life is deepening. No living example as we noted. San. day observance not strict. Do not make it a part of a course of discipline. Preaches as usual. Very happy but I would not press total abstinence. At a least I wd. give them tea but wine to non-chrs. Our pastor mainly dispenser of doctrine. His from our infirmities & our own examples & teaching. He is to rectify in our college by having them practice preaching & teaching methods like Puritan folk - taught sermon to chrs. & heathen before

China. Never have had any fiction a jealousy
 of nature. Started with the principles & did
 not try to curb. As to doctrine the people
 & as to it in without question. We do not do
 so alone & as those have a reaction if we
 give them dogma & authorities unrooted in
 their own reason & mind. As to "doctrine"
 "doctrine" now. Need to bring it as a personal
 confidence in God. Atmosphere at home & God.
 Confidence of those churches vitally affects
 us out here. When a preacher speaks of God
 first says "Who is this Jesus? A son?" The
 preacher talks in an spirit of incarnation!

Think mission's neglect reading. Not
 1 in 5 reads closely, or 1 in 30 the commen-
 taries to books. Great problem how to pe-
 netrate China. to the Chinese? Many don't know
 how to do it. Story of Hayfai mission. "Well
 here, have you got any potent way of preach-
 ing Gospel. You seem to have more success."
 "Well no. But we try not to irritate ourselves
 the ground over teaching as far as we

July 31.

can a the reason & sense of man, or "Oh,
 back I know that. He comes in & leaves.
 Behind he leaves - it is my preaching."

Just awakening since was but the
 stirrings are hard to see, but they begin to
 discover that Confuc. is doomed - can't
 give them what they must have in new
 times. Can't mean the have had his to
 go the same into the Chinese. 19th Cent. with
 accuracy flying into China! Remember the
 to the Apost. & Mediaeval Ch. was no better
 with post. or than our Chinese Church

John Chesebrough on seeing John. was
 at one stretch with their initial, merri-
 ment, play, nice little arrangements.
 "Aren't they having a good time?"

July 31. Left Tientsin at 6. got looking
 at the hot springs. Horrible ride down. The
 box was rough. A German woman a box
 got sick. Was "so weak got to go back
 in 25 days". As we got out at Tsingtao
 remarked "Oh. I have such sickness got."

Thine foot! What for I came sick in such a
 small place, instead of in Nagasaki where
 there is doctor for me?" He raised him
 & sea sickness. Reached Nagasaki at 12.
 noon.

Miss Stewart of Trippe whom I met
 at tea said she had often wished that
 mission. Came out without any opposition.
 I go also that they have blasphemed in their
 place. I go too that not as mission, or
 but woman at go to can come to live in
 a first town to be better. Do not know how
 it is only God and father of idol worship. not
 Christ. Arthur Smith said in his to a mission
 camp that he was was able to present Christ
 as God in a first town!!

Met ~~John~~ for girls at Takemaka. 45
 girls. Cost \$40 gold a year each. - 24 gold
 boys. not ~~proportion~~ & incidentals. 8 teachers
 6 others. Cant advertise Bible a religious
 teaching, as school is in country must
 have nat. head teacher. Cant advertise the

that the school in Chtr. In country must
have govt. assist. But all children
in the province were obliged to go to pub-
lic school & so primary dept. was killed.
People want send children because it's
a Chtr. school. growing demand for
education of girls but want secular.

Juganuma Jgs reaction was due to
excess in adoption of foreign things and
to pride of people - e.g. Koguchi's Chicago
speech & no was missionary and due
to revival of Montanism: this due to the
Parliament of Religion: and to new theol-
ogy. Monte Tanna orthodox but not
too much minded. Wants to lead a nat
pleased when others don't follow. He
threw up the Tanna matter. He only
few others have as real value. When
Chtr. first came as teacher of it and
spread it: now leave it to pastors & preach-
ers to do. C.E. would help but not
popular in Jp - only 10 or 12 Joch. in

all for Reason for this is that parents &
 think they know better how to care for their
 but don't do it. How bad. Schools, but
 little boys study out of their - still nearly all
 Chinese can read. Mr. Higamato of the
 Bureau of Education was here lately re-
 viewing Chinese schools & told Dr. that the
 former Rescript was the foundation of ethi-
 cal teaching & sufficient for the schools.

Miss Smith, the Yokohama woman of Meth.,
 said that year ago there was a tacit under-
 standing with the Meth. & Kenian people that
 factories would take kindlier & better hands. But
 ABC came down here. So did Meth. go up
 there?

Signs of saloons here. "Wain of Saloon",
 "Rose, Shamrock & Thistle Hotel", "The House in
 Line in Hotel", "The Red House Hotel", "Con-
 cordia Hotel".

Dr. Robinson wrote on Aug 28th of the
 culminating meeting of their work in the
 summer, held in Arthur Hall's church "of

17

Aug. 1.

Prudent professors of the leading theological schools, moving toward their goal, a deepening of spiritual life, a more devout study of the Scriptures, a missionary departure in the Sunday curriculum - a course to lead those staying at home to realize more their responsibilities toward missions.

Aug. 1, Sunday. Brown says he would not have a child of his out here for anything - law or money - a dreadful place for any man or woman. Illustration. This young woman, rich, earnest church worker, got married and came out to York intending to use her influence for Antislavery. Reached York on Saturday. The next day some of the people they had put on the steamer got up an excursion along the coast on a steamer. She & her husband were invited and went. It was not to rise to decline and they had not yet decided yet so they went. That was both the start and the finish. She never recovered her standing or purpose and got

Seventy years went home confessing her
complete failure and blunder! That's the way.
Take your stand first!

Moral out her crooked. A man here
of whom Brown tells me who kept a Japanese
woman had several children. Every one
here knew it. Got engaged to be married to
a young woman here and turned out the
Japanese children to starve without a cent. Every
one knew this - the woman who was engaged
as well. Who cared? That's the standard.
I ~~first~~ foreigners on the boat coming from
Osama two had Japanese women with them.

What is the great testing question? It is not
practice but principle, not how each nation
is living up to its standard, but what
are its standards. e.g. In India lately
the great question was whether children
should be married before puberty or not.
Her parties quarreled over it - some advocat-
ing it before age of 12 say. Could such
a question arise in America. It is here

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Aug. 2.

that there is social evil in America but
it is condemned by our standards. It is not
condemned so here in Japan. A man & a
woman will sell a daughter for some money
to a foreigner for several years without any
scruple at all and the wife is married at
an early time to some Jap. who will take her
as his wife without any scruple on his part.

Left Kofu at 5 Pm on the Tokaido train.

Kunida says the Russians have a saying
that "it takes two Russians three years & the hero
to cheat an American."

Aug 2. Reached Musan at 8 Am. Adams
came out soon. Plans to go to Tokyo for
the coming winter. Has bought a Korean
house & fitted it up with 5 rooms for a
dwelling house. Total exp. of it & lands
for this house of \$1000 silver. There was
population of 85000 the people say: the only
60000 there, Adams believes.

Baird says the people in Manch are
stranger & more ignorant than here. His

pop. a pop. of 3,000,000. Gerson's pop. was
 500,000. Talk of Sweller's coming down
 here. Adams thinks good man - is
 new home at Gerson.

Attended morning prayer in school
 Parent teacher, five men and about fifteen
 boys. Teacher prayed for men in church here
 by name, asking that they might be given grace
 to understand and to live, for we that we might
 "be kept in the midst of the presence of God," for
 the king and the people of the king, that they might
 all be made the people of God, that the king may
 be glorified and lead the people. How custom
 here of trying substitutes for penitential and
 so easily grasp idea of Christ's grace and
 sacrifice.

I asked what led them to accept Christ
 without. Because of my sin. Mr. C. teacher
 This could be but one reason. To avoid falling
 into hell. Teacher. Because Jesus as Son of
 God could alone deliver us from sin and
 hell. This C. teacher. Christ the only one to

be depended upon. Studied the Bible and so
 were persuaded of this. Adam. thinks they
 are reading back into their first experience
 their subsequent light and development.
 All eyes that at first ideas of sin were
 cloudy. Believed because of sin but had no
 such view of sin as they have now. I
 asked their religious opinions before conversion
 Enquiries. Did not know of a future
 life. Knew of a personal God but not the
 Bible view. Only was the work of the Holy
 Spirit. Did not know how they believed. Only
 knew that it was so. Teacher. Knew God
 as most high above all & ruler of all
 but not to fear him and not to trust or as
 having anything to do with present world.
 Mrs. A. teacher. Was of course sick with ob-
 scure in chest. Believed he was about to
 die. Had read parts of Bible & knew ability.
 and feeling that he was about to go, he be-
 lieved so as to have sins forgiven and
 avoid hell when he believed he deserved

to go. Not many who feel this way. About
 Extremely difficult to get at matters of
 catechism. Usually have heard of the
 from gradually to him to I am. As for
 him at as a analytical. Seen like a rather
 heavy and stupid set - below historical
 Chinese type. The children are slow and
 are witted. Catechism. I was a tax gather-
 ever and set to reading the book of a
 tax gather. There was a disciple. I saw
 that they are recall them as now. Felt
 that he was a sincere graduate, other men
 but had hope when he read of the tax col-
 lector & came. A.D. Teacher. Knew of God
 but did not understand the worship of
 Jesus. Was sick and hoped that I would
 get well other I would see that I did.
 I recovered & so was led on.

I asked what in Jesus appealed to them.
 One replied that when he read the story of
 Jesus, he was filled with gratitude. Another
 said as a I am appealed to him. Another

Christ's unflinching readiness to help. We never analyzed him any further than just to be grateful to him as Divine Savior. Then we fell upon ourselves on this point, and declared that it was a thing that could not be said. We people evidently have no logical or analytical faculty at all. Adam, says we have no idea of a plan or line of argument in a talk. Discussion; general. Eds. teachers. Our minds were weak - when we read the commandments of God we were anxious for we were not able to meet them. Infringe on his power his standing for us is the thing that fills our view. His mediocrity observable in all & we never divided his character. (Well, said Grant, "I guess they're wrong." At any rate they have based on the greater idea.)

Will Koreans accept Christianity? One. This morning in the coast in Korea & will be the last to become Christian. But there can be no comparison with a free group

ago when Rev. Traders. I came down as
 a helper with one of the missions at first.
 Could not get much at the time & when
 we preached met a perfect stream of de-
 vision. This was with Mr. Hardie 6 years ago.
 Was got into such agitations & division al-
 most none. The change took place in last
 3 years. Cause? It was the work of God. Accord-
 ing to Baird's work who itinerated and
 scattered seeds all over the Province. The
 preaching of the natives is almost wholly
 proclaiming of Christ & sin & salvation.
 Traders. How start this peop. into trouble.
 had to pay tribute to China, but to change
 money. Another said the Pygmy people
 live there - set in war. There was but
 little influence here, the all the changes
 have operated to favor of Christ here.

Before becoming Chris. what did you
think of foreigners? said to Traders. Forget
 the injured children & ate them. Deemed
 them a sort of savage beast. Miss C.

teacher told of breeding of Baid's house
 the with color - color movements among
 people of the. I say that the people came
 and saw the color and said that when
 the foreigners met the bodies of the chil-
 dren they at. Think this idea arose from
 just one disposition. from "the people who
 take the sort of talk." A damper says there
 are some reports about them - that their women
 are not wives but are concubines & that the
 native women servants are concubines too.
 Ighavane do not understand single men
 & women, that the Australian women are
 regarded there as low women who
 are living with their Korean teachers. The
 leaders are hostile against the single
 women. The agreement for unmarried people
 has not arisen against married & is
 hostile to single women. Distinct punishment
 given to people married women as ex-
 cluded from life & concealed because
 this is universal desired. To show ex-

fects to be faithful to his wife and to
 never trust his wife. To have been
 they love of modesty & with joy. but
 as before. As of Adam's son. said the
 has hesitated to come to him at first.
 thinking it meant bearing something
 but soon found out that as men were
 but able & did not as best of the
 woman.

One said they were thankful for coming
 of mission. to teach for our coming to Con-
 fer. Do you teach others? Teacher. Yes but
 it is hard when I am not with some
 other chrs. As teacher. Yes. He felt as
 ought to teach near if the mission how can
 so far to teach us.

Began our Conf. sitting on the parsonage
 floor with stoves under it & had a view
 outside, with the doors all open looking
 out over the bay I say "I feel better than
 this I know". So one again. closed
 with "What can wash away my sin?"

The river Nakdong empties four or five miles south of here and runs up to Japoo as Adams spells it. By river it is a journey of four pie. days up. 100 miles overland. The two provincial districts nearest Tusan are joint territory of us, Australians who have no men & three women there. The whole district south of the Nakdong and the region north - much the larger.

Hardly of the Canadian Coll. Mission was the first one to come here. Then one of the Australian men came down & drinking sea water & something on way died here. Then Davis died. Then Austral. sent a man to found a memorial station to memory of the man who died. My house about 23. Cemetery and a little ch. at house mine, all who are & have been in pos of mission. Have no pastor at all, and no cemetery apart from these coast places. Austral. have only this station in Korea.

There are about 20 dispensaries

patents a day - 7000 a year. Wants a word.
Has now. Had 60 one day - too many.

Two French Cath. priests in this province,
one here and one at Saigon. Adams says the
people hate them because of their arrogance the
way they take the position of officials. Are
regarded as immoral - but so are our men.

Boys wear hair long, braided, unshaved.
Even if a man is 50 and unmarried he
is counted a boy and wears his hair so
and has no hat and is addressed as a boy.
When the boy marries, shows a spot in the
middle of his head, tucks up his hair there
& wears a hat.

Women are in the main modestly at-
tired, with big, ample white skirt coming
up to above novel. Over the shoulders a little
sash. The breasts are exposed - for children
a woman is proud of having bare children
that's the road of life to them.

The house I'm in is in woe built by
Orbroun. It is a two story frame bldg.

of the municipality, sat erected in Austin
 tower - an arched thing, most conspicuous
 object on its hill. Terrible winds blow there
 and blow the bones so that Miss Chase
 was not staying, staying in a storm. Ogle
 to have been a burgolow. But Brown went
 his own way with bones & dispendae, which
 he buried several miles away.

Magnificent view. Fine air. Dr. J. Edwards
 says that it is a fine healthful situation
 & station, but no one need live so away from
 health.

Adams says the great problem is educa-
 tion. (1) Place, leave in your town. North. As
 feeling the need at least, but we can not even
 go north of us as to co-operate with the
 Pres. & Person. Miller wants to do away with
 but not to have school go to the next
 designed the school beyond primary. (3) Grade.
 How high? Eight? Industrial?

Adams of Austral. Mission says that
 work is slow & hard - the Kansans are

Aug. 3.

30

So stupid and heavy. Can't speak to them
just manner by question. Country can't
stand alone. Maybe Irwin can't but push
& helped them in breaking down prejudice &
their minds at any time to help Koreans.

Irwin says the various say that within
a radius of 3 miles of Tusan are 20000
people. Can't count a dozen good sized
villages besides the pop. concessions from
the Khaba.

I. A. both speak of the need of industrial
work & teaching. Koreans idle. If 50
men are in a clan: ten in work are
support to eat. Rice & etc. When
business closes, they stop. How little.
No trade opening. Little farming. Can
put pickles on back & carry. That's all.

Aug. 3. Left Tusan yesterday at 4³⁰
An S. P. man on board told me there
had eight men or six at home; two
in China, & in America waiting for
pop. 50 in America. I asked him

Aug. 4

about work. Said they had not been
 able to do much. The Korean ones
 there, and only dated 7 years.
 "Many Episc. churchmen" he said,
 "in our work without our tools. And
 so having no paper book in Kor.
 no churches what need we do?"
 "Then the mission as we were
 liked as Prot.: this was simple;
 criticize mission for his idolatry.
 went. As this men saw as a
 simple & so line more simply. By
 millions of facts have been scattered
 our Korea doing nothing more. "A
 second as ripe, when in hand that
 know how to use it."

Aug 4. Reached Chennulpa at 8 am.
 Jones of Natl. Meth. met us. Said were
 opening every where. Could bring 5000 in
 within two years if there were enough
 teachers and leaders available. Has
 200 members now. with four helpers.

two supporters, one a farmer, the other
a rice merchant. The people give for all
church expenses & church buildings but
do not as yet to support of preachers.

Talk last night with young Japanese
officer whose picture we saw at Tahiti
& Honolulu. Had ridden from Bushire to
Capein and was going the Caucasus,
Russia and Samarcand or came from
Meshed to Bagdad. Described as "green-
mountain bad; country barren; people poor".

In the little Meth. chapel in Gt. Met. Sem.
Chapel, including the merchant. Last said he
became a Christian. This dropping in the cabinet
as purpose a desire best gradually the preach-
ing touched his heart and he came to know
a Jesus of sin he did not have before and
discovered in Jesus his Savior. Had believed
in spirits before. - Shamanism. - devil wor-
ship too strong. - this the idea of the Koreans.
The most satisfying thing in Christianity is the
sense of pardon from God thro Christ. Yet hard

to have the one best thing. He got eternal
 life and of immortal bliss thro Christ now.
 Also since he became a Chr. & ceased sin &
 drinking. He has been prospered in body and
 soul. He things which are delicious to his soul
 in charity. are beyond numbering now. He has
 rather desire than to speak to others and to try
 to win them. Chief difficulty in the way of their
 coming is ancestor worship. All Chr. give it
 up. The conception of a Chr. worshipping ancestor
 is absurd & inconceivable. Jones says & first
 the mission did not get hold of native life
 at all. The people covered up sin & cope.
 Now the native leaders are as strict in dis-
 cipline.

How asked why do people want to join
 Ch? leaders. Many come hoping to get some-
 thing, official favor, influence with powers,
 & financial gain. When they do the real work
 of them throw away the old heart
 of sin and come to Christ truly. But some
 do not. Sometimes can sit long they join

but often not. I want call the the Spirit
 of God come upon them and correct their
 hearts. But the whole signifying can take place
 before full membership. Jones says that they
 sign the people upon probationers and gain
 of the probationers with careful teaching be-
 fore baptism. Modern Probationers want to
 enter Ch. because think it is a step nearer
 to Christ & in obedience to Him. To have the
 opportunity to join and repent is precious
 and may lead to full fellowship away. Before
 hearing of Christ, we believed teaching of the
 works Buddhist about heaven & hell but
 we had no understanding of them and no
 idea of Salvation before hearing Christ. Jones
 says have made this experience on lower plane
 as distinct.

As the men said as the communicants
 had family worship: read the Bible & have
 children present, and teach them to memorize.
 Then they asked us to pray that they might
 have power for their testimony for Jesus

Aug. 5.

and spoke of the goodness of Christ in
 bringing us together - just had not been
 for them we should not have come -
 they would not have been present to
 meet us. Then we prayed together.

The Jap. Colonel is attached to the War
 Dept. and travels around learning. Rode
 from Berlin to Stockholm on three
 horses which are preserved now in
 the War. Museum in Tokyo. He has
 a low opinion of the Persians. "Growth,
 wealth, no police and religion political -
 and so that priests can outmanage Court.
 Troops! Only two Cavalry were troops,
 rest not. The Turkish soldiers fine better
 than all but the best Russian."

Aug 5. Left Chumpo last evening at
 9 and steamed past the Yukai Maru
 carrying Enmei to Chfoo and anchor-
 ed in the outer harbor. Hooding went on
 all night. Gout slept on deck in a chair.
 I slept in three instalments down stairs

in the close little cabin with no tiny
 port hole thru which rain came in on
 me. At 4¹⁵ a.m. we started and went
 along until 8³⁰. Then fog came down,
 the sea was rough and the wind whistled
 over us. We came to anchor. Soon
 after the rain lightened and the high
 breakers on a rocky island near by. We
 ran in back of these islands and an-
 chored again. We are lying thus now, in
 the lee of the rocky cliffs. This shows where
 we are a hour for we have come. The
 wind is blowing then mist again. We
 the deck has been washed of cool and
 fresh and we are here in fact. I am
 glad to have it saved it all.

Paul slept in the chair until 8³⁰.
 I awakened him and with a start he said
 he had been looking out of the big windows
 at ships on the ocean. Sweet pictures! Let
 us try. "By George" worth he is waking.
 Lay at anchor as day. Steer her at

3 P.M. After lunch when we cooked some
 sardines and faced promptly on it
 & crabs & dried beef, sturgeon cobs & tarragon.
 Goat slept on the floor some where until a
 rain squall came. Wind squalls whistling
 over us all day and mist shrouding the
 rocky islands under whose shelter we lie.
 The young boys lie around on the 2^d close
 floor & smoke & eat their stuff.

at 6³⁰ we are still here and likely to
 be here for the night. About 5 the clouds
 roll away and the sun comes out and
 the green hills of the island come thro' like
 western shadows on N. Ireland. But now
 it is grey save in the west a little yellow.
 The fog lies away off on the sea and I
 seem to hear whistles in it. The music is
 playing with a low croak. The Capt. came
 back from soundings with a boat full of
 snails. Night is settling down. Goats &
 are of beef tea, crackers & beef. I am think-
 ing of one! God bless her! The yellow is

Aug. 6. 7

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lightening to a blaze. There was a rainbow a mile wide ago. The croak pinched the rats in at. All now.

Aug 6. Rained again last night and in day time. About two o'clock clouds went away and the sun shined down and in an hour it was as hot as ever. So at 5 PM we are still here. The wind has died down. The - it is all overcast. Away off I can hear constantly the phantom fog horn blowing. I may be here to stay at Mrs. Thayer's.

Aug. 7. Left at 7 am. It has been a grey day and at times the ship - a very fair fair - rising it is, or sea down, rocks & rocks frequently. How far we go. How nearly lick of the water. At 6 we are rounding the point beyond Godhavn Bay, turning N.E. Passed the 1000's of jelly fish - some big yellow & red ones, others brown & chocolate. The Korean putrescent or Boats have been quite unhappy all day.

About 5 we passed Melin Island and
 Gachemets Bay, at the head of which is
 the outstation Anson Crest about which
 supports an island, its own workers, gas.
 work in other sections, gas to gas
 to Indian Tan. Relief and open to Sup.
 part a, missing. & wife if they are come
 to live among them. Just beyond the Bay
 was the point we rounded with an out-
 standing look not conspicuous when seen
 in front. Meaning then to be retired see
 for outstanding when seen in profile.
 From Anson you to Anson Orison 20 is 10
 miles.

At six we were given out & the
 Koroave had a great scroove around
 the buckets dipping in, drinking & puzze
 and gobbling about. They are pretty
 near the animals. This cheer about
 the bamboo corals & wind guards to
 keep the grass cloth clothes from sticking
 in to their skins.

Aug. 8. Tuesday.

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Aug. 8. Moon came out last night. We sat and talked late. Row alone with a lovely air. About one o'clock we came to anchor at River Mouth - Ta Song. About daylight we started up - steam hoed, fire & mud and straw from bushels. About 10 AM. came to Po Sang po, where he met us - having been here waiting anxiously since Tuesday evening. Got a sail boat & left at 11³⁰ for Pyung Yang with tide with us and a good South breeze. The large Yang boat who aren't you have up here so around on their benches and keep steady Sabbath.

He says the people here are not lazy but active & energetic - the Yang boat origin the South; in Seoul the gentlemen were taken to death & work. He thinks the Koreans here are not stupid. The Confucianists are here intelligent men. Used to have exams in Seoul as in China. Do not have them elsewhere. Does not know whether they have them there in Seoul after war. He hopes

to think are wide awake, bright men. Mention
the Chinese schools in Korea - in Pk. at least
are not attended since the war.

Just above P. Lang is a hill with a wall
around it once used to guard the people,
a watch hill to send word up of things
coming.

He says they have to guard all the time
against evil motives in coming into the
land. They do at a matter of fact keep
that whole country they believe to be just
whether they are cases of persecution or of
ordinary prosecution for this or that. Tell
of a place Su-nan where the people at
first declined to pay the old devil war-
ship levy and so the officials laid an ex-
tra tax on them. They came to see it this.
It would break up the work if they had
to pay it and he went to the officials
- the Gov. about it so fast when he had
been one deemed that he had spoken
mind as his hands which the Gov. told

iced & asked whether he had any part in order.

So. There are 50 people in our field including Pyang An Do and a section of Chong Hai Do below Alah not including Chang Yen. We spent this year 1350 col. - have had so much work of this sort that he could not baptize the people waiting in old station - only 120 baptisms this year.

Great problem educational now - have no preachers & no place to train them. Have no place for it - neither men spared by going there. Don't want to come back. So want Bais to come north & develop at first adult classes & then a school. If Miller & I have no place for school.

Then present Reg. Miller showed how came up last year. Bais was happy to leave for this. But African Revolver wood wanted Miller in Seoul and so he did not come.

The day out left them only about 200
 outside of hospital for their work. Yet
 they have teachers for both husbands and
 wives. Though both want to see them in
 the morning and so have to have two.
 A teacher is well used up by afternoon.

The mission not a unit. Started as the
 Sun Christian. Underwood alone. Now Wood
 agrees with him & Arion follows him.
 Underwood, a man who works like a team
 of men, who must have his own way.
 Who never acknowledges that he has
 made a mistake. He employs no men,
 but has a great many whom he enables
 to make money by repeating quinine for
 them to sell. He says they can not work to-
 gether, but they are sorry to have his men
 come into their field because they teach
 that he made the others use for God teach
 heathenism & idolatry. Underwood wants
 his own separate work. A. & Arion have
 started a new paper in which they are

a new road for God they intended because
 neither would use the other's road. All the
 time ago with me same direction. He goes
 with Underwood.

On our way up the river we passed
 one of the little congregations with a church
 building and a Korean flag flying from it.
 He says in North Korea the prevailing prac-
 tice is for each Christian to put up his flag
 over his home on Sunday. That's as the Chris-
 tian village. Canton goes up probably from
 McKim's practice. He lived at Chung Yoo.
 He lived on native food there and so ran down
 his weight when he got sick he was dan-
 out and that kind of. Note the use of overdo-
 ing that thing!

He says a great many want to come
 into church because of the political power
 of the missionaries. As not as strict as
 they ought to be with catechumens. Simply
 ask if they believe Christ is the way of
 salvation. I say the common missionary goes

converts in that country. have both taught them
of sin & convinced them of it. When they be-
came Christians. then they went to learn to read.
then teach their wives &c.

I asked him whether he preached to them
that the Christian. conscientiousness is a better guide
than authority. No. Preached salvation from
sin through a crucified Saviour. - and forgiveness
of sin. And first thing is sin.
and the guilt of sin. & this with prayer.
No sin, no guilt, and save them of justifi-
cation of the people who still worship idols.
then he said the people say we have all
our lives had blessing from God and
have only worshipped idols or devils. He
the sin of this & then. He says he & the. preach
old doctrine. Finally, a minister here at
Pittsburg, said to him one "I would like
to come out there to teach those people civ-
ilization!" Josh! Who would stay here to
do that.

As we sail peacefully along the bay

is teaching one of the boat boys. He has his Bible with him and the two are sitting on the grass close together reading & talking.

He says Swallen was strongest advocate of baptism of polygamists and advanced arguments that proved that a missionary might take several more wives. The people are down on the baptism of such, recognizing the evil & wrong. Discussion dropped after G. A. action.

In my report dealt with the question of admission of polygamous converts. Why did the candidate take more than one wife? best. Why does he want to keep more than one? Desire to support them? let him do so. Why not? best. What do with women who are in such a case, one of several wives; or who have left husbands to live with new ones; or who are simply "common law" wives, not being able to go to Mexico to afford marriage.

How we require Sabbath observance? Mrs. Bishop says she was disappointed in

the Manchuria look on the grounds of its dis-
regard of the Sabbath. But is it not this -
Can they observe the Sabbath? If they are slaves
or under authority are right - I would
take them in? What was N. T. grounds? No
reason because the old Jewish Sabbath was
still in force. The Sabbath therefore a holy
day? Is a man willing to keep it so?

We are at anchor now - 7³⁰ for the night.
Two old hulkers are beached beside us. On the
bank of the village both a score of men -
with hats of all shapes & colors are
gathering. Koreans, i.e. lazies. The Korean
river races by. The moon has come up
a low in the East and the red huts are
just dipping out over the western hills.
Then by the village women are dressed so
the opening for breasts between upper &
lower garments can down to draw water
from the river & carry it away in black
pots on their heads. Boys peer in our
boat. The cool night air is blowing.

Aug. 9.

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He is singing "Gaut is the victory". It
is a scene to keep in memory.

Aug. 9. Scranton has policy of baptizing
people before he admits them into the church.
Baptism is not the seal of admission to the
communion. Plan like Moberly. Baptized.
then instruct.

He says there were such here that the
American Presbyterian Ch. might be improved.
Opponents it doing so at least in case
of their ch. putting up a great rich ch.
that would cost 10000 dollars. A. M. agreed that
they would do nothing of the kind in P. Y.
Want a better church than for P. Y. of the
country for say 25 to round about. Need
one great bldg. good for conventions &c.
The local ch. can not put it up. Grand
P. Y. they have many Sunday schools but
a great sense of unity & strength have
can pour the fact that all the people be-
longed to one organization and came to
one worship. Bldg. so much the more the

women have to meet separately now.
 Did this > split the church because the wo-
 men could be brought back easier than a
 separately organized church could be.

One of the troubles out here has arisen
 from the rivalry between two groups who
 came out about the same time have com-
 peted for first & most chrst. or right along.

He says that the leaders do need training
 but they have them & they are good men.
 There are many places where people meet
 to worship each Sunday where there are no
 leaders. at these places the people gather.
 have song & prayer and study of Bible.
 Some are growing to be the best naturally.
 He will probably develop into the leader.
 When people are baptized the leader is ap-
 pointed. There now is a new leader.
 There are no leaders yet up here. are waiting.
 There has been only one training class during
 the year - twenty days sessions. leaders
 have paid expenses coming & going. This.

Lia provides food and shelter. They have
 stayed at Chitua house and mission for
 some time. Work has developed faster
 than ability to handle it or provide
 for it. He says they are not ready for
 sales yet & do not want to let it fall
 apart, or cheaper the thing than cost.
 Does not think answer their own objection.
 The leaders can't be got; the paid work-
 men be used? But to put a paid work-
 man in each village in Asia is impossible.

He says are waiting because they are
 not sure of the men yet. Do not know
 if they are always perfectly true. They have
 been true all their lives & for an-
 other. Want to be true but do not yet.

The boatmen work around stark
 rocks. Seem to feel no sense of shame.
 They are more modest for than the
 Japanese and when they are not likely
 to have to jump overboard they put on
 trousers again.

In country there are no organized schools. The people come in and bring their rice and teach & study & sing all day. In P. 3, near by there are four heads of school with about 12 teachers. He has all the teachers on Saturday afternoon. Other head teachers come to this

Woke about 6. Fog lay heavy over all. Worked our way slowly up the stream to within several miles of P. 3. Then we got off at a mud bank and walked across the site of Kya's old city. A magnificent place with all walls, good streets laid out at right angles of greatest precision, in the lines of Dan's. Crossed square miles. This fertile soil - maize, millet as far as I am, sugar cane, potatoes, beans, tobacco, corn, peppers all very rich. Then passing up the soil with yokes of oxen, bags with books wadded, three or five with the rope. In middle was the old wall of Kya near his palace. The area still has with tablets & buildings.

leaves and made those other bones look
a lot more like of green, burned brick
or been stone. The cooler wanted to
stop to make green tobacco by a fire.

He says water high here - laborer to cut
a couple to a day. Provision plenty
but not high. People not so doing and
conquer as others.

The butterfly - the morning glories, the rose-
mays, the hills round about, the forts, the woods.
The woods his back of hills overlooking
the good prairie back reaching to the
northern hills.

Shall we teach English here? Deal with
this, in my report. There in P.Y. policy to
teach it. In some it might be different.

The house here quite decent, the all in
good native style. Far ahead in comfort &
beauty, & economy of Brown's house at
Tucson. Indian house cost 2700. He says
they asked for 1700 plus savings on the
others. Indeed so. granted 2250. This house

Cost 2700. The office & spare room he then
 took but up. Hospital cost 2000. Maggitt's
 one house was excellent. His other one well
 too. We need here a house for well and
 one for Bains if he comes. They want Bains.
 Mrs. Bains. Surely there is room, too.

Bible translation. He says they have indi-
 vidual versions of Joseph, Jonathan, & the
 James and there are only individual &
 persons. The people want more. He tells
 of him started one here by a native
 getting up and saying that as they had no
 Bible translated yet from here, they intended
 to do it so. He asked about it and they
 said they had intended to take the Chinese
 version & have a Korean teacher & scholar
 translate it! They wanted it soon! Under-
 wood is putting out a series translated in
 connection with the Sunday School lessons.

Mrs. Wells & Mrs. Lee are both with child.

Whitman says squeezing one of the great
 causes; that a man is going to paper

because he was robbed of all. He of-
ficially held up a bad relative and brought
up charges and so held the man of war-
ry in the connection - for the family holds
together. In Manchuria under Russia they
are really prospering.

While we are talking one of the Chinese
the helper for years in war here - bringing
some letters and from a leader in Chong-
hai is telling of the new groups of in-
quiries he had not heard of what the
group had spread. The letter came with Allen
the Chinese. Have got into their boat. One of
letters on church work here loaded with
the benediction.

Jeffers. "The Korean character seems to
be a happy medium between the stolid
Chinese and the changeable Japanese. With
the memory of recent martyrdom, Korea
was, became Chrs. sooner & was truer
than Japan & did in the mighty work of
evangelizing China. This is the path held

by some who have studied the three people"
 Prof. Walter to 2^d ed. p. XI.

These people here in north are quick, alert, dramatic. The helper was telling of him really drawn out and he jumped up & around like a born actor. Based says they are totally different from south. Thinks alert. Not the leader we saw last night on the boat and the way he thought.

Mrs. Lee says there was a woman baptized some time ago who refused any longer to work on Sundays. Her son objected very greatly and she was in a quandary to come then was warned on the vines that needed to be picked off on Sunday, & other requests. So she prayed about it and on Sunday there were no women on the vine.

Mrs. Lee's blind helper, 24 years old, lost his sight when he was three years old. Has been a chr. 2 1/2 years. Hears the gospel from

on the ladder. When he first heard it he
 said 'This is Catholic doctrine. If I believe
 it I shall die.' Then he heard it several
 other times & last year that he comes he says
 other looked up to his time. What were they?
 He had served & worshipped the devil. Was a
 blind sinner, made & bought paper devils.
 said he really believed in them. Worshipped
 them up & pray to them & thought the devil
 came into them. Was in earnest tho at
 times he was deceiving people & knew it.
 Recognized when he was converted that
 this was wrong and knows now that
 there were no devils. Ten days ago he was
 above the old gate & saw photographed &
 saw a lot of blind sinners making dev-
 ils and made fun of them. Blind men
 make living in this way. Has in and
 times goes also to temples to worship Bud-
 dha. With the blind men the other day he
 said 'these papers don't answer. Look I
 will pray to them? The religion of the peo-

He says is spent worship & ancestor
 worship. Worship ancestors tablets held in
 houses six times a year. Bring offerings to
 them, let down hair and sleep then sit
 on knees silently three or four hours. They
 wish to resemble their ancestors. To the grave
 we go the first day of this year, in February.
 Go also at anniversary of death and also
 on certain holidays in 2^o & 3^o months. Go
 also on 15th day of 5th month & on 15th of 8th mo.
 Day of all the wade of Jesus he when best
 "He can not have two masters - how He has
 purged with all your heart"; of the inci-
 dent of Jesus life he knew best the story
 of the healing of the blind man. in Jos. ix. Yes
 he says he knows the gospel better than the
 done. I asked him what was in Luke xv
 the Knew & told. Knew where in Matt. The
 healing of the 5000. Makes of the tablets all the
 time. "Is it possible that ought else could be
 so secret to me?" "Do you have in your
 mind a picture of Jesus?" "Yes, I think

getting as a man but free of color," the
 was for highness & glory. "Dare you help
 you?" "If you dare not help me I can
 not live. I can not do any but sin."

As we talked with An, Mike and a little
 Korean girl were playing on the floor with
 buttons. He would flip them over the room
 and point with a wave of his hand so
 that the others picked them up. The race to-
 tter they are over the women.

He has a son-in-law's outfit which he
 got from a blind man up in the country
 whose son became a catechumen under
 Woffett. The young fellow brought him to
 the to give up the business, declaring that
 he would work hard to support him. On
 this he baptized the boy. When the father was
 converted & gave him the things, the blind man
 here devoted him a letter telling him of
 his own faith & of the new Church's faith.
 An is Mrs. Lee's helper among women. It is
 proper for him as blind man.

The Jarcener's outfit consists of big drum with rope drum stick, a bull beaten with bone at other end of string to strike it, a turtle with marks on the back etc, with open mouths & come inside, and two books full of charms or to be selected by the force of the charm.

Jeppe p. 328. "The Christian missionaries must meet with no greater obstacle to their work's progress than this practice. It is the source, even among their most genuine converts, of more scandals, losses & renunciations than are brought about by all other causes." He thinks this an escap. of the dignification of ancestral worship. That the people do adhere to it. The practice is to worship at night before the tablet and to light a lamp there, with food & bowing down. The children will stop as but lighting the lamp & bowing down. The helper has in shape in finding out of inquiries. Ask whether they have ever worshiped God in this way? No never set up all night before God!

Five women came to see me. The blind
 man came along. How how the teacher beg-
 nize the eye at the door of heart. Looked very
 happy. I said so. "Yes" they said, "yes yes. You
 have come twice ten thousands li with a heart
 of love. No Korean would do this." The blind
 man wanted to know whether the 20 travelers
 looked especially happy. "I am" he said, "I
 never had one moment of peace or happiness
 until I became a Christian." Told me how the
 had guballs that he touched to, and would have
 both this one a Korean then say "Not until
 more is given". Then he would give a reply.
 "Did the guballs ever speak to you?" "No!"
 Another woman would turn the big drum
 while the doves to exercise spirit. "As this
 business is deception, I knew this I never
 believed in it at all, and I never could keep
 one lit of this money." He said that it was
 like not seeing their parents for ten years.
 To me, they were so happy and looked it.
 Blind man said that these women would

not care in to see me if they were not
 there. Wanted to see just to see my face.
 I asked them what they liked best in cage.
 One "I came out from a dirty place & here".
 Another "He had been forgiven my sins and
 made me his child." James "I was a
 servant of the devil then became a servant
 of the Lord. Then rejoiced to know that the
 devil was his enemy, the Lord the friend was
 his friend." Blues men say that the dancing
 girls, bad women of Ky. are asking why
 the women teachers are always berating
 them. He has answered. "I don't hate you.
 It's the devil that's in you." I asked them
 whether they would die for faith. James
 said "If I saw an Arab come to me when
 the messiah is here & say 'I'll kill you if
 you keep Christ.' I would say. 'All right.
 If God has ordained I should die so I am
 ready. If not, you can't kill me.'" I
 asked what they would do if some Arab
 came who would teach them these new

"Is Jesus or he was only a man?" I answer.
 "I know that I have come from death unto
 life so I would not believe such a man."
 Another "I know that God exists. I know that
 Jesus forgave my sin. If you said other-
 wise I should say he was not feeling the truth."
 Woman teacher. "To illustrate I would say, I am
 not afraid to die, I know Jesus died for my
 sin, it would hurt my flesh to be killed, I
 would go to heaven." Bird man. "I would say
 as in Acts 1, 28, 'when arrested, not to preach
 any more in this name' whether there be be-
 lieving God or you." I told them of the different
 kinds of Christ. I had met exactly way they all
 agreed in "being saved & forgiven Christ and
 loving Him as dear Jesus. The sac. woman
 asked, each the time wondering down her cheeks
 "Have we not all one Jesus who died for
 us all?" This is precious. I have not met
 yet such open, warm, loving people as
 these here. Opponents enter the hall and
 doubt the genuineness of the work but he

believe in it because he believes in Wopett
 the stone. He says "Why not say he believes
 in it, because he believes in the Lord Jesus
 Christ?"

The man in charge of the book store in
 it, says three or four men came in a day
 to buy. Why? "Oh God has put it into their
 mind to do it they want eternal life.
 People who have heard of it go out & tell
 others. Those who have read, give to others."
 Said to me "If you will come & stay a year
 here it will be so good." Companion who
 had been at mines "Said out a great deal
 of money to give eternal life." Why
 can't you give it? "The money is the
 roots. Sprung out from them. The boat is
 in view & we spread." Said Wopett back.
 The companion was one of the best Captains
 he. That's men at the mines where he
 was sent to work told him he would
 how to work on Sundays. Said as right
 then he would go home. So they had to

come in and each Sunday he ran up his
flag - was his to God. having worship.

In ~~China~~ people call of the missionaries
"maksa" = pastor. In China it is "dear."
Here when known the missions are recogni-
zed as shepherds. In country people call
them a word of respect for missionaries as
foreigners. He told of a Chr. whose hair was
cut - as I have done - and was going with
a tree which knocked down a man. A crowd
gathered was going to ship him when I saw
his hair cut & said "Oh, he is a poor man.
He would not harm any one." The Chr. was
also cutting hair when Jap. order came out
for us to do it. Some police were doing
it publicly so the people stopped in anger
at the Japs.

More a confident people, always being
opposed upon God work away butchers
for whom he seemed the right to wear
hate. This a social effect of missions
Revere the good then not do to Revere

Marriage is arranged here by the parents who have to pass a paper which binds the matter. Divorce is perfectly simple if the officials can be bribed. Any man can lead away his wife if he wishes and can punish authorities. All we think there is no real love life or affection. The fathers are good to sons.

A Korean is opening an English school here. No one knows anything about it here or compound.

After I went to my room I stood in the window looking out on the moonlight and listening to the blind man, the woman teacher and some of the little girls singing "Looking out the blood of Jesus."

He says there is good people at heart, but impulsive, flighty, and a fine wife. - Just now he is off the track with enthusiasm for the conversion of the Gov. it is a la Reed.

So a crowd of men I took him to tell the story of Babel. They were greatly interested. Many of the men were clerics. but they have no

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no O.S. at the door one boy asked what the original language had been? He was sharp at a tack.

Aug. 10. at family prayer beside family there were the three women and poor men plus the blind man & his man. My talk over the last verse of Gal. The people went right into it. It was like Persia again. How different from the atmosphere even of Chrys. in China Japan as the breath of single, earnest, real faith seen here and among the Victorians. I asked them what Gal. 2:20 means. "Not to boast of what we have done but only to show men that we thank the cross of Christ, His death for the sake of the world." What is the grace of our Lord Jesus? "The grace by which Jesus came & died for my sins and His love in my mind." His keeper then told of happiness in seeing me. Never used to care for me he had never met before. Yet now he has a great joy in seeing me. It is because we are all body in Christ!

Jack with Dong, one of the country leaders,
 who has been a Christian for four years &
 was beaten in the early persecution. Byao
 he became a Chr. saw him & heard there was a
 foreigner here - a Chr. when he asked what kind
 he was. This was Wopett. Dong was drunk & came
 & asked to see M. They let him come in drunk.
 Sat down near M. & the drunk M. let him stay.
 'Why do you come here, we have food. Why teach us
 Chr. so that we shall be killed.' Then M. layed
 M. did not know much Khar. Then, saw books.
 Two books, Khar & Cat. as in Chien. & lying said
 he had no money for them, so they gave him
 copies. Took books home & put them away,
 afraid to read them lest he should get crazy.
 In next rainy season couldn't go out & get
 drunk & the two books & took down to read.
 As he read he covered up God's name whenever
 it occurred. He was an enemy of God & did
 not want to see his name. Tried to read
 them hiding out God's name. But this made
 no sense so he bowed again at last to

find out what was in them - was a Taoist
 a conversation between a Chin. Chr. & a Chin.
 Scholar which explains the fundamental of Christianity
 as he read his mind opened he began to see
 that he was a deceiver he said "this was not
 do, sin & sinners." while he was reading a
 friend came - one of the men who belonged to
 the persuasion of money, he who believed that
 by studying certain books men - do and medi-
 tating over them deeply a man could abstract
 so from the body and then float away as
 on a cloud. These books are in Chinese -
 I asked him what he was reading about him
 to throw them away as the foreigners had come
 out to make people like themselves. This told
 him for 14, 21 or 28 days to study his doctrine and
 he would become very strong, instead of bodily
 weak. A very wise man could get strong in 7
 days. here was in war time I had to tell
 28. Then he gave me vivid illustrations. Method.
 might be something first day, might at
 end of second day or this. Must sit

down like Buddha with thumbs up on
 knee and meditate, making aspirational
 sounds from midday and with pendulum
 out, at end of three days he was to jump
 off the floor 12 ft up in air. One night it
 was so. He was very happy over it. Night
 & day had to do this without sleep or catch gas
 pins on floor or on books studying. Then he
 ran at end of 3 days to get very sleepy. He
 went to teacher & told him get the toes him
 tied to a certain picture of a man in a
 tube containing a certain spirit & gave him
 a lesson he was low down & steady before
 the spirit this sleepiness would pass away.
 He did this & was not sleepy. When he went
 back to his room he was so sleepy over
 his book he could not do. The teacher came
 in, found so & said 'Go sleep' & pulled. For
 no punishment so he tied him up by
 his hands to a top knot to an iron in
 the ceiling so that it jerked him when he
 fell asleep. Was this for night & day tied up

standing. As so sleep, it did not hurt him.
 Then teacher called him "Exceeding stupid." So
 he took a little hair on each side & tied
 them up so that they crossed him. He this for
 a day or night. And it became to wear being
 fed very well & the time the it was present
 ment for stupidity. (At this point the teacher
 came in and told us how the had
 discovered today, fresh to the love of
 Christ because of our coming out to be
 them) For first seven days had an appetite
 & could not keep awake. Then he got used
 to it & had no trouble & went on for 21 days
 only sleeping every third night or so. Then he be-
 came to feel by sleep - as the he could keep clean
 & from other arms, a piece up a day or so.
 Teacher told him he was attaining & was
 ed up to keep on for a day or two more. Then
 the teacher had to leave him and asked him
 for his ten dollars. So he gave it & saw him
 no more & never got his strength. As there
 was a fake. Then he went home again &

tried other things but found no peace. There
 was conflict, restlessness. Was a church school
 & read & tried. All vain. All upset. Fearing to
 be rejected. So he tried business & came to
 city selling. He was now reading the bible.
 books & as now he had bought. Met a man
 again who invited him to church. Went & saw
 the. Meeting time & looked. Noticed how the
 people are making at as in ch. What he
 had had hard work in the temple when he
 had been driven away. Another keeper got him
 to come back again & told him how he
 believed he would receive in his heart the
 Holy Spirit & at peace. For interested of a
 two years came to ch. but was awakened
 one day for a year ago in training class
 that he came to find that he was a sinner
 & that Christ was a Saviour. Then he was sick &
 after that began to take an interest in preaching
 the gospel to others. What made him? The Bible
 truth laid hold of him & he saw in that class
 his brethren who were dying without knowing

Check page 20 to "could not keep going at
 and fervently preaching the Gospel." His two in
 texts in preaching. 1. Get reviled. 2. See men
 getting converted. Reviled? "Yes, I have read
 that those who are true are to be reviled and it
 shows me that I am doing this which is."
 Why do people think that? Makes people
 crazy? Because those who hate us as we
 are different. Also remember good Catholic
 hatred. Sunday, they say, is the doctrine that
 enables a man to be an angel. Used to be a
 great many who used this but not many
 now. Pagan is the word for Gospel & means
 literally 'the message of blessing.' One man
 present said the word started when the an-
 gels came down & said to the shepherds
 long past nation of the church was its be-
 liever. It was only a meeting. No one was
 doing anything positive towards salvation.
 I asked him how his ideas had changed
 used to think that blessing was food, clothes
 etc. Now Christ & forgiveness. Then current does

his mind is at peace. Realizes the love of God
in keeping his spirit from worrying. At first I
only realized that Jesus had saved me from
sin. Now I am mad at myself. Now I
do not. It is as the hills sloped at me. Mind
has been strengthened because he has seen
the power of God - one man wd. believe to go
to his village & a church would grow up.

In Hosp. built by Moffett & presented to the Bd.
are 12 patients now. Sleep on the floors. It is the
simplest hospital I have seen yet. Dr. says they
have had 6000 discharges. Patients during the
last nine months. All of them practicing law
for their medicines so that they people carry so.
The in patients pay 10 cash a day for food.
bringing their own bedding. Well of his greater
needs an spiritual help from the mission-
aries in running the hospital & helping the
patients. Had a church hospital can. that
did good work for a while other collapsed
because - we because well got away &
didn't keep giving it new life. The other

need is to get the law. I have seen this in
 a book to him. I do to admit that not
 now is demanded than each an right to
 demand of so. Well is much & every other
 that but the & strength as to right to have.
 to a good C. group was without breadth & per-
 sistence. I think to have spoken law as right.
 Came out in '89' & became a student. Has been
 taken any more yet of his them. He has been con-
 fined to 3 hours a day medical work. But
 can't just be there down a rule himself, that's
 the real trouble. Ighouane has no grammar
 & it is a fictitious standard to require such
 knowledge. Backs down on this tho. - not too
 much requirement.

The men are wear white hats some wear
 white the mourning of people for green. The
 little black are made of horse hair. The large
 ones are of split bamboo strips, & the small
 ones of horse hair. This is the kind of hats.
 Used to stand for rouble but not now. It
 one costs 500 cash = one dollar here.

Last Christmas the people were going to have a big feast when he discovered they had been invited a visitation to see the jail with a book & some money for a bowl of soup - minicelli. The church was so much good by it. The people all over the city were talking of "let's put one over?" they ought to be treated better. The prisoners were so much treated.

Not the Chumpe Delmarco opposite "Rara Karon Jap." - the menu - yet the extraordinary delicatessen of it - minicelli, soup, pork, meat, herbs, yellow stuff, red stuff, brown sugar. K K. All handled by hand - always fresh.

He says there is absolutely no obstacle in the way of preaching the Gospel here. The churches are most open and give to him any advice or correction at all.

After dinner he went out the city. First went to jail. About 25 prisoners were sitting out in the yard with the

gate wide open. It was the saddest, gloomiest crowd I ever saw. I asked him why they did not run away. "Oh they could be caught & beaten & kept longer. Does they ever get out soon" but the poor men had no life in them. Some were mangled & sore, beaten over face, back, back & arms - red, nothing more. Showed me how they tied them - bare back & legs with heavy red cords tying their binding arms & wrists together. Saw that they rode. The light was sickening. All day, men beaten & tied down. Saw also some with stocks in them - groaned, the voice horrible, black, wailed, screamed. This room was large to take the boys out of them. Worse than Calcutta Black Hole. As soon as we got in & were talking with Capt the keeper who was with us began preaching to the prisoners.

His preaching to others as he often do. He says how begins preached it into them that if they loved Christ they ought to work

approach for Him. So do so. In travelling are
 always as it were, & at all times. When
 stop for luncheon at work they preach at
 one of Christ.

Tram fare as near the city. Miserable
 squealed & fretting, with wet pools in streets.
 The war wrought havoc in things here. Pop.
 used to be 100000 or more - now only about
 20000. Visited Wawani church. Her property.
 Church has room^s so crowded getting 4 sq. 250
 can be crowded into it. He thinks 2 square
 feet enough for a person. Mrs. he & her helper
 do the work & preaching here.

Went past the big city has now falling
 into wreck, as also the main streets of city. Many
 men down upon the main streets of city. Many
 jobs have stopped here. Stopped after war. The
 people drink them. Water carriers to by with
 standard die & coal free. The S.O.C. does
 a vast deal for Asia. Light & water & are
 stopped in Book store. Wages property - The
 man supported & supported - The man was

asked when we came. Among books were
John Pilgrimage Prose. a large book with pictures
of God - It was very poor. House described.

On church prop. in the heart of the city, a
fine location. with plenty of room. Started
with an room, then took in some cloths,
then more, then a water room, then an art-
istic passage, then a water room, then an
addition, then a water room, then a water
room. The apical load was kept with
mission money. Woffett seems some more.
he is used ch. about 80 x 45 inside that was
seat 1500 on floor. would cost about 2000
dollars. Green think people are giving 500. The
ch. is growing fast.

The church work right in here. Noble & Noble
preach: counts to join right in a work
of the same kind with us. God bless them.
The church at home it is said for Korea
was born under Russia to remain
from pushing in re-reformers.

Then ch went up to big, old, big things

our view on its side next river. A large
 crowd was thus keeping cool with some
 Korean soldiers. Mothers to keep their children
 from hole like and cast of bodied drops.
 The city looked pretty poor. An old lady was
 mounted (!) garden house on wall it was the
 telegraph office.

Visited Banochi & the Chinese temple of
 Juan An Chong at the - also the old war road.
 The two horsemen were in front but as we
 looked up. We sat in when we met the man
 living the "You can get in for me." as
 we in clean order - never used. All black
 too the & white Buddhist had who had
 the jewel in his forehead & was supposed to
 be the leader & guide of the war God. The road
 comes now often to worship. Rich men to
 come & others. Some come now. (It?) The man
 who said he did not worship & but only
 bowed this & rice place to him explained.
 "There are so many people who believe
 in this Jesus doctrine that no one


Come away."

Went on to Buddhist Temple. It was in a
gravel section beyond the city wall. In this
section Buddhists had to live. Just as no
Bud. must need to be allowed in here.
a low one, destroyed since war. One set of the
temples was crumbling into complete ruin, the
area there old Bud. with the jewels run from
poor wood, & on each hand gone. All also in
ruin. Above was a small temple with
one jet Bud. & lot of pictures. An old porter
fat, jolly & shrewd, 60 yrs. was in charge.
Put her off some rice by containing rice appe-
tized to eat. Told me a story. "Oh take it"
also was Bud. "He lived in India" How long
ago "How many I know how long ago?" Was
he a man? "Yes. He is dead now." Why
do you believe in him? "I am a priestess."
Why? "I am a disciple of Bud." Why? "Because
I am a priestess." Why do you believe in him?
"How many I know why I believe in him?"
How far a soul? "Yes" where else is it?

"To India, when I die." Are you a stranger?
 "No", Rose said. "No, you." "I've been to India
 food, dates (had free on) house & food in
 my day." He told her he had been to India
 other free countries. The other it was a
 poor destination for a soul. The keeper
 was, talked to her about sin. Said she
 had run away from home against the
 power to be punished.

Climbed the high tree back of temple which
 was the tree of the Great Tree. When
 the last night, dinner fled. Worried out view
 over river, hills & plains - valleys rich
 but country truly still in g. with China
 I could count only 30 villages, counting
 smoke. Many hidden tho. Then the keeper
 said he would take me to some place there.
 Had said this whenever I stopped to see
 the view. Which are private. This he told
 he to me saw its superior. Then he
 said the gate to the place stopped as
 the people were waiting & hanging. So

poor - Di. the great I bowed together in the
 live banquet stowed for the Japs, with the
 war broke in the ad walls - then which
 the Japs charged & looking down on the Japs &
 over the city & the village & for off hills and
 we prayed for the country & for Christ's conquest
 of it. Our hearts were warm.

Then we came down to Kei'ai grove - a road
 marked indicated with a tablet before it sign
 "Kei'ai grove" standing on the back of a stone
 tablet looking South. Before this was a beam
 type big stone $5 \times 3 \times 1$ feet for the offering. On either
 side four figures, a sheep & a ram on each side,
 then two men, one scholar, a statesman, the
 other a soldier - tree by water - Soldier like present
 always with a spear in hand; statesman
 with a black hat like present  one. The
 Japs had knocked off the noses of the statues.
 at the foot of the lies a tablet telling of Kei'ai's
 deeds. There is a stone telling how to get
 off this house then in passing.

In Evening went to Pagar mtr. in Hosh.

As we went the med. heard a box at the door
 of one of the houses ringing continuously, with
 some one within - "What can wash my sin
 away?" The low voice came out "Nothing but
 the blood of Jesus." The mt. was as taken
 up. The room crowded. at last you asked as
 who wanted to become Jesus men to hold
 up hands. Billed man whom we saw today
 whose eye we saw being stood up. Then he sat
 down stood up both hands & four others raised
 hands - as for the first time at last Grace
 asked what to ask to blessing "The pro. bless.
 we."

Church has given \$2 a row each to
 two helpers - one for each church; \$2 for a
 helper in the north, aided also by B. I. B. S.
 \$8 toward the Church helper. gave also \$50 to
 Indian Tamin Ruy and others toward
 churches building in new places.

Heavy rain came up in the late aft.
 & fell a good part of the night, cooling the
 air. How these days have been beautiful.

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Aug. 11. Have had only two training classes here. The Wopps had one or two in Erie Pa. about 30 at first one in '95 when Mrs. B was to in the second. none of whom came at this own expense. Problem now is to how support provided. What thinks the people here can entertain them. He thinks the horse corp. can send them as delegates. Want Bains to take charge & train the men here as first. Need leaders badly.

Many of the Christians know sign Exp. words. "Good morning", "Good night". Dr. one in a joking mood called one of them a "bad egg". Now they have picked up that word & say "Good bye Mr. Bad Egg".

His table boy is a fantastic preacher. When he was waiting for us, one night after he had gone to sleep he heard some men talking on a bench by road. Then they stopped & the boy looks in. "Now you have been talking. Let me talk. I have something to tell you. There are two roads". Then he went on & preached the

men said "ye ha is good."

Waning prayers on Jan. 1. Have clear ideas on the operation. Blue man says it is like beating & working iron. It makes it better. See. sq. all hard things make us stronger by their overcoming. Walter asked whether this James was Jude's brother. Who was he? Then they pointed out to him that Jude was ^{not} mentioned in Walter's list of the apostles, but was in Luke's! The Kar. Man. follows O.V. & speaks of Ambrose.

Walter says his impressions of the Chinese. He wrote him but that they set an example in many things to the Chinese. These sometimes that they take things superficially. There is some delay in translating Babel into the Korean or Korean, the written language of Korea is due to the fact that there is the Chinese Bible which many can read. But following other work takes up time & thought of the men.

Have no system of Romanization agreed upon yet. Bains has worked out a system

but it is criticized a great deal, tho' no one has worked out a value system.

What thinks a man ought to have children has to do the best work. How of the museum how it thrives - the Mr. Eppas, 906, Baird, Underw. Wagner have each a little of it.

Ki-tze is the way Jeffrey speaks Ki-tze.

Mrs. W. I go the doubts whether there are any marked differences between the houses & others. Think the class does in character & ability now. but might due to more work. This in dyschoal grew slower. 20 unaltered; as attendance about 15. This from 6 to 10 years. Then 10 get married. This come from 10 to 1 for school. How do know in getting girls. No people go. for books. Had two boys school. one in town whole supported by the people some less $\frac{3}{4}$ supported. Dr. Mrs. W both think foreign supervision is needed to make good. as inclined to think of schools & groups would be made by supporting.

Wells says the dominant rule was "Do
 best. Do what you can." Now instead have
 met requests for help with words - "Do. You
 ought to have what you can do for it. alas."

Predominant traits of Korean character.
 Want says Locke. Wants & hates. Wells -
 1. Indifference - procrastination in coming
 at things. 2. Desire for Ours to perform
 to social duties. 3. Taking things - trouble,
 work & all. 4. Sense of ridicule.
 themselves. 5. Cheapness.

Symposium in house of Dr. & Mrs. Wells
 at Tiffin: Predominant traits of character.
 American - push. Turk, stolidity.
 English - stolidity. Persian, oiliness
 French - glary. Arab, patriarchalism.
 German - haste. Hindu, conservatism
 Russian - fortiveness. Chinese, persistence
 American - pliability. Japanese, malleability
 Italian - imagination. Korean, mediocrity.
 Spanish - pride. African, irresponsibility.
 Hungarian - nationalism. Dou-Suns.

Wells thinks he has never met a case
of spirit possession. Cases Thomas took
not - no personal testimony to cases at
all. All cases here are epileptic.

When he could not see in figures
this morning the James who wrote the
Epistles. His son said "all right.
What James said is clear. That satisfies
us. I guess that the wicked can not
see us what we ask we are wait-
ing to reach heaven." They are a dis-
like people - accept what is taught. They are
his own, but do not raise their heads. He
was stepped in not to and go forward.
is object.

Woman's meeting - 30 or 40 women there on
the floor - in white clothes, looking sweet-
ly at the heart & crawling around. One
old lady at one said "we are very glad to
see you." I told them we were happier than we
had been for a long time. How good they were
to send to women at home. "Yes. I am glad

"If you ever had love on to each man"
 Doc. "We are of one mind, but we have
 each our body, our bodies must stay here"
 "We are of one mind of love toward Jesus"
 Avater "Have been studying about Stephen &
 their gift of love to God. So we think of you
 love in coming to see us. We want to do
 Chr. women of America - we say to go to
 heaven that we may all meet there? Avater
 "We are seeing them as the time comes over mind."
 Blind man "You women awakened sent truth
 here. We are awakened & our women are
 thankful, only ask for the figures of Chr. women
 at home." Do you all love Jesus? A chorus
 of "yes" Then woman with child turning at
 bosom from behind her back said "Why?"
 Because He died for me upon the cross &
 for my sins." Avater "I was in a dark
 world often took my sins & brought me into
 a light world. So I love Him." Avater "Now
 when I eat of the body & blood of Jesus I
 know that I and the women of Amer. belong

to the same body & love for that. "I will give
 of q who is a member." "God loves you because
 of what He did for me, dying for me on the
 cross. God did not have much pulling about
 Jesus but sent Him to save us." "What are
 the same." "I did not know about worshipping
 the true God. I used to count what others had.
 And now when I forget Jesus Satan tempts me
 to do badly unless I remember Jesus. One
 even I stole something." All the women laughed
 at this. "Jesus forgave this. It says in the Bible
 that He would forgive and I know He did."
 Another "I was in a dark room. Then Jesus
 He brought out the light to me. I also was
 that keeps our souls are next each
 other." All body same. All agreed that in old
 days they did not know they had souls.
 Another "I did not know I had a soul. I
 am glad that Jesus taught me possible to
 know God." Another "If I had known I
 had a soul, how could I have worshipped
 spirits?" About 15 said they could read

About 8 men are coming. The 9 year old
 can read among the best. About 7 could read
 before they became blind. One old woman of 56
 said she could now - the blind man saying
 he had studied day & night to read Bible.
 3 women said they had worshipped Buddha
 before being blind. One woman "I have taken
 a mind (i.e. decided) to live. So I am Christ's")
 Another "While worshipping Bud. I did what I now
 greatly regret." He said "We worshipped spirits"
 What did you do in this? He chuckled greatly
 as he delivered from a bondage. "We put
 our white rice, meat, vegetables & corn and
 put in clean clothes. Bow down before the
 spirit," (i.e. the paper on top in which it is.
 Another "Went to temple & offered there at the
 shrine & at the devil trees." Jac. "If I did
 not worship, I thought the spirits would kill
 me." Did you ever hear of Enfee? "I once
 thought they were good, but now I know
 they are wicked." But the Lord had never
 read them at all. Do you often feel that

you sin now? "It is very easy to wash
 a sinner's hand." "If I sin I appear at
 once to God." Does Jesus keep you from sin?
 "Yes." "If I do sin please forgive me."
 What Bible stories do you like best? "I like
 the story of the woman sinner at the feet of Je-
 suus." "He wrote about having meat to
 eat the disciples did not know." "There is
 not anything that we do not like," said the
 women with tears in her eyes "Jno. III, 16".
 Agreed that they did not know of heaven,
 that no knew that when we died our bodies
 went to heaven above - in the old life
 Did you know of God? "Yes and He is above
 spirits. Go to Him first. In Galilee Jesus did
 worship of spirits, made a big offering to
 Hiram - God as last resort. That failing
 we failed." "Yes." "I believe then that there
 was lots of angels in heaven." "Was God
 a bigger spirit or different?" "He was higher
 up." "As this old idea died & doubtless
 How many have you brought to Jesus? 15 had

up the hood as having bought other women
 was it happy? "Yes indeed, it is the first
 happiness." Blind man "How you are re-
 acted to your own families?" "Yes I was
 to them first, so as to preach to others." "Do
 you have different opinions now for your
 children?" Blind man "as I have hope
 for each of this generation, for I hope of sacri-
 fice when they die. Children wish for as
 their children." Another "I hope for my children"
 "I hope for them to become like the 12 apostles"
 "Do your husbands treat you more kindly
 since they became Christians?" "A Korean
 custom men look down on women & beat
 them. I see my son was in a chkr. beating
 his wife with rods. I have not experi-
 enced it, for my husband is not a Chkr."
 Another "My husband is different now. He
 loves me."

How much is just imitation? During the
 benediction all the women laid their hands
 on their foreheads after Chr. fashion.

Convincing you

Asked you whether he noticed any degree
love in women since Christy. Come "Ever" I
thought was there is a difference. The women do
not easily give up any more and even now
the women have dropped off from such work
thru.

Now 364 baptized persons - members,
over 1600 catechumens. Many unknown names

The Gov. came one to take dinner with Galt
came afterwards to see his house etc. Then
he was shown the organ etc. Then he sat
down to play, as gathered round to sing
"Nothing but the blood of Jesus". Then the Gov.
got up before first verse was sung and
made off. The officials don't wear Christy.

There is a French Cath. priest here who has
done in Kijai city. There are many Cath.
here. Have no church - meet in the priest's
house he says. Does not often meet Cath.
tho they are widely known and their doctrine
more open Christy. Christy. teacher's makes

had the idea of baptism was regeneration.
 The idea of baptizing to foreigners largely due
 to the R.E. history in Korea. So people

went there mind - dark to prayer mts. at
 big church. About 30 men & boys and some
 women behind a thin heavy curtain at
 one side. I was from side to side as they
 sang. I sang "Revive Us Again" and
 "Hallelujah Give Him the Glory". One man by
 some sorcerer was beating his drum per-
 haps over the drum. The men all had their
 Bibles and sat with them before them
 pouring over them in the dim light. The
 whole service was catchetrical. Many got
 up. Whole was colloqui-
 al & familiar & earnest. As during the
 service the sorcerer's gongs & drum were
 always & thumping, always next door.
 Then the early church gathered: on the way
 to meeting we passed the blind man -
 night & day, an alive light to him -
 My heart is tender toward him, with

his dead eyes, his scared face, his
 soft, sharp voice & gentle smile. He was
 on an old coat of coat & dirty white
 trousers of his! Contrast with his clean Ho-
 leon dress. Men break in with freedom
 & in vigorous meeting & all in confidence.
 "Perfect love casteth out fear." He asked them
 to do work to show others to them. One
 replied - How can we do more what we see
 the Mahana doing?

After mtg. went to the devil worship. It
 was in the second story of the big Jole
 was on the wall overlooking the River. It
 was densely crowded. In the middle
 was a high rectangular space. At each
 end stood a man with big folds of
 white cloth in his arms. Beside each
 one stood a woman. Around them ran
 folds of the cloth which also crossed
 the stage diagonally. On the folds were
 characters and in the midst of them
 stood the sorcerer in a red shirt with

red bands over her shoulders & long loose
 sleeves flapping. With her was an old
 woman beating big gubals together. Be-
 fore was a nice looking woman. With her
 arms the wife and son of the man to release
 whose soul from her the thing was dead.
 At the side stood a woman beating the
 double bow plate drum & behind her were
 three big paper figures blowing in the air
 representing the spirits. On the floor inside
 a long table with piled melons, two - an
 red, one yellow - three green apples that were
 given the dealer Chakra, warbur, some wine
 in a green bowl. The widow - an ugly
 marked face woman, bowed out and was
 prostrated 2 several times; then the son,
 a well dressed man; then the sacrifice who
 took up the saint gubals and gave beat
 them with the knuckles. The women were to call
 the deity. The folds of cloth to be burned to
 make a ladder for the soul from here to
 heaven - the extra folds to belong to the

^{oo}Mitooq or Sorcerer. The big paper to be
 used by the spirit in accompanying the soul up
 the ladder. It is the same idea outside
 that the one soul must go to be a spirit
 for 3 yrs. other have this fear. His woman
 died 4 years ago. Only preparation. given
 looks when were done 3 yrs & cost 100 or
 150. The crowd stayed about the old site
 was needed so we got out, leaving the
 robes of the gwobad & drew clear across the
 city. It is no idea of God, of Havanin
 in the thing. It was a sad contrast with what
 went before.

Havanin corresponds to thought. As
 they had perfect unanimity, the re-
 turned. now the chapter begins up the
 term question on the use of the mission.

The state was in great loss of mind all
 the way. Just like Persia in this. How
 my heart goes back to Hamadan & the low
 & care of the dear people there. What I could
 accomplish Dr. Holmes & Mr. Mrs. Hawkes

August 12

Aug. 12. Blue and rained last night. It was like March storm at home. Please women

his servant at paper is always asking questions about the baptisms, comparing them. This morning he asked about Luke xii, 49 - "The fire, what is the fire?" "What is the baptism?"

Woman's work. - Woman's Church in city preached to by the different helpers. The blind men giving notices to about 175. is the average attendance at their service. Each Sunday afternoon. Prayer meeting. about 80 average attendance. Mrs. He has charge & blind men speak. His is a singing class, women participating. On Sunday morning Sunday School. Mrs. He has no class. Mrs. Wells one in city. About 40 women come to school with 15 girls. Saturday night have a catechism class at the church. Blind men take charge. Their they have set up for themselves. But at first at school house but the women wanted it at their houses

They went to the church. Jack
 with women at home - These also come
 from country to see the house etc. The country
 people think that they are fine - "We'll never
 do anything again like this till we get to
 heaven." Girls school already voted.
 20 enrolled, 13 in attendance at close in
 Jan., having started with 5 in Dec. are
 open in Sept. Reading & writing together the
 Korean women. Mrs. W. kept with. Math.
 Geography. used Bible constantly. During
 Jan & Feb had class for older girls who
 are married. Six or 8 came and Mrs. stud-
 ed Bible with them. Came from 11 to 12 am.
 Women came & study in woman's bldg. Some
 come & bring the notes leaving to read
 under the teacher. On July 96 was
 the woman's room fixed & did their real
 work begin. In country the people have now
 in catechism list was women & men.
 This shows them. Work has grown so that
 they have not been able to keep up lists

Boy of a woman in Whang Hai So.

Came up here in summer of '96 saying she
 had had of doctors & wished to have it.
 Stayed at her own expense for some time.
 Went back at catchmen. Then last
 winter returned came to the main train
 in fall. She ever came to be & to be
 of being desired the parent who also
 had her many times which she felt she
 had not desired for them. Had learned
 the nature involved residing at
 work at leaving time. What pleased the Dr.
 her female dead. He told her to converse
 all the had to Christ's name & use it for
 him. Had only one hole who was well of
 & saw her days of his each year. So she
 went away. When late he went down
 saw the woman who had been working
 around & feeding to the women. On
 last trip down went to Chai Yong and
 found there that he had got a whole lot
 of women interested to have church given

own which had been the ch. green room.
 But because the the women took the
 she bought a new blue dress in her for
 the men. In the main church they so have
 made a pub. gathering all smoking.
 men have to leave pipes in a place attached
 to the smoking room. This room is devoted
 for men who wish to smoke to have to
 go down into lower room.

The women & blond men have given
 up smoking of their own accord. No people
 grows said smoke in smoking time.

Requirements of baptism. Essentials - a
 knowledge of sin & a knowledge of Christ
 on the ground down pen sin. Repent
 of the Sabbath, giving up all sin drinking
 knowledge of baptism & Lord's Supper. His
 up all sacrifice & crossing to devil and
 ancestor. Giving up gambling and all
 vice. Giving up concubines. All of these
 must be given.

He thinks over 50% of the men drink.

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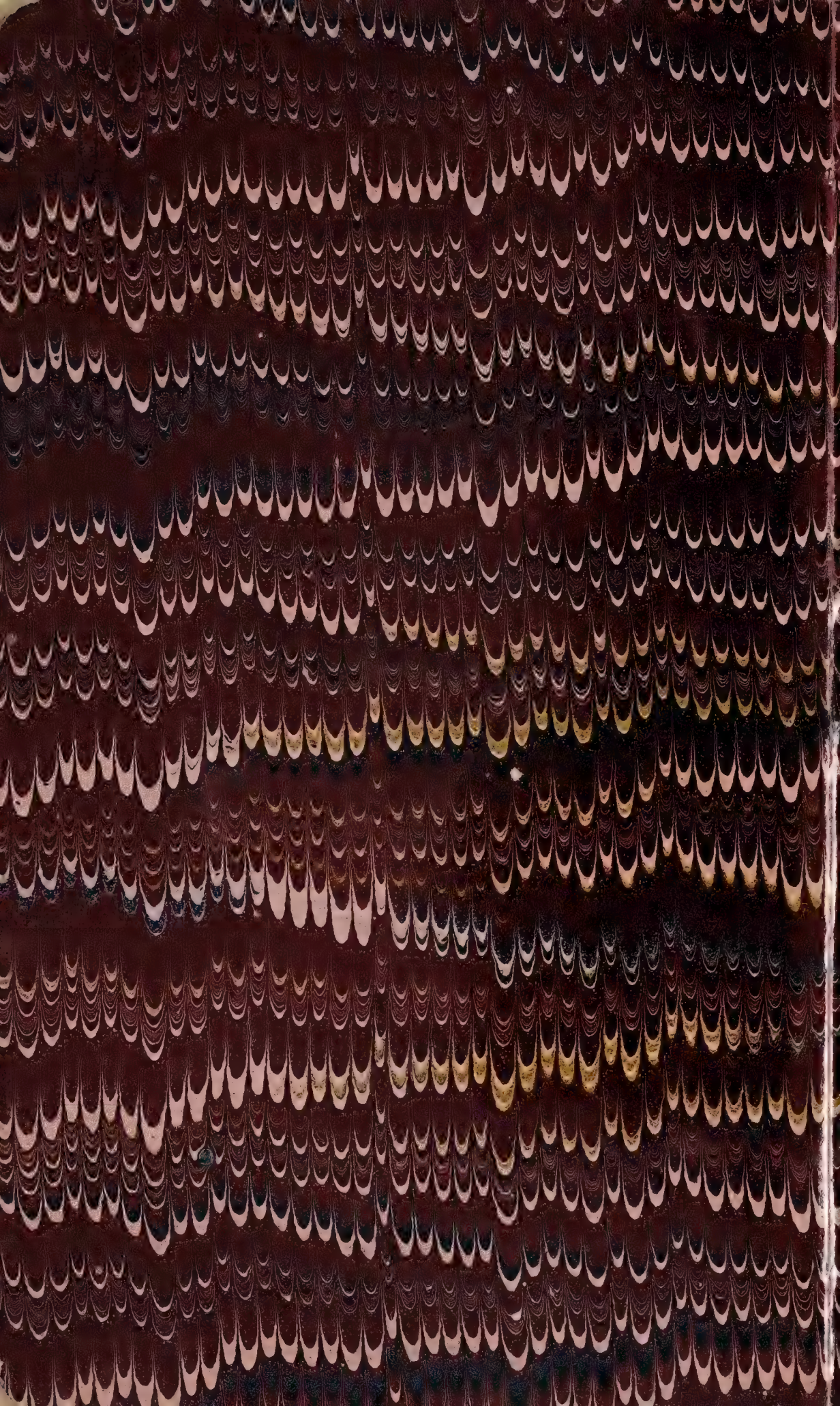
How the P.G. Chrys. celeb. Christmas 75

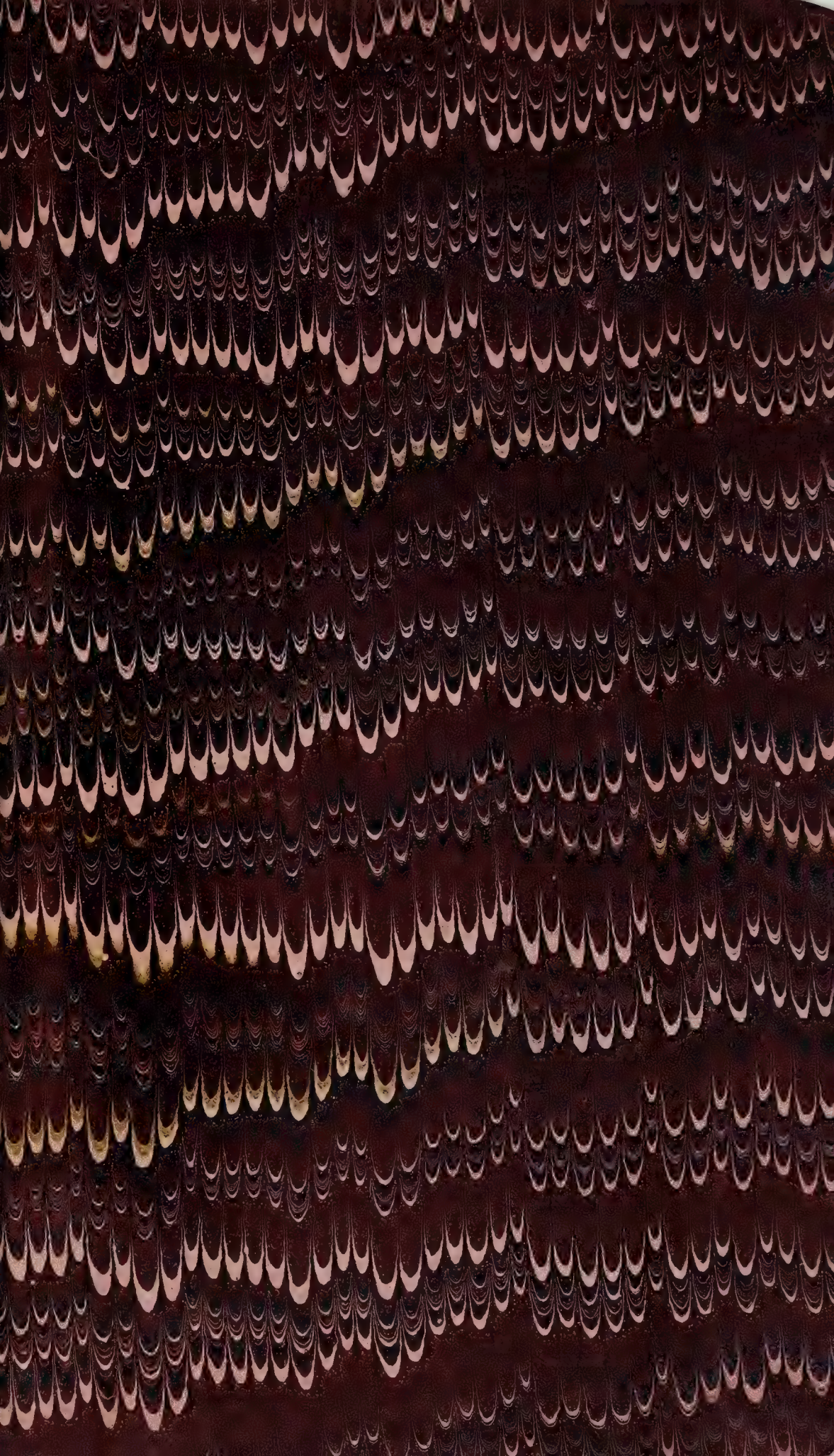
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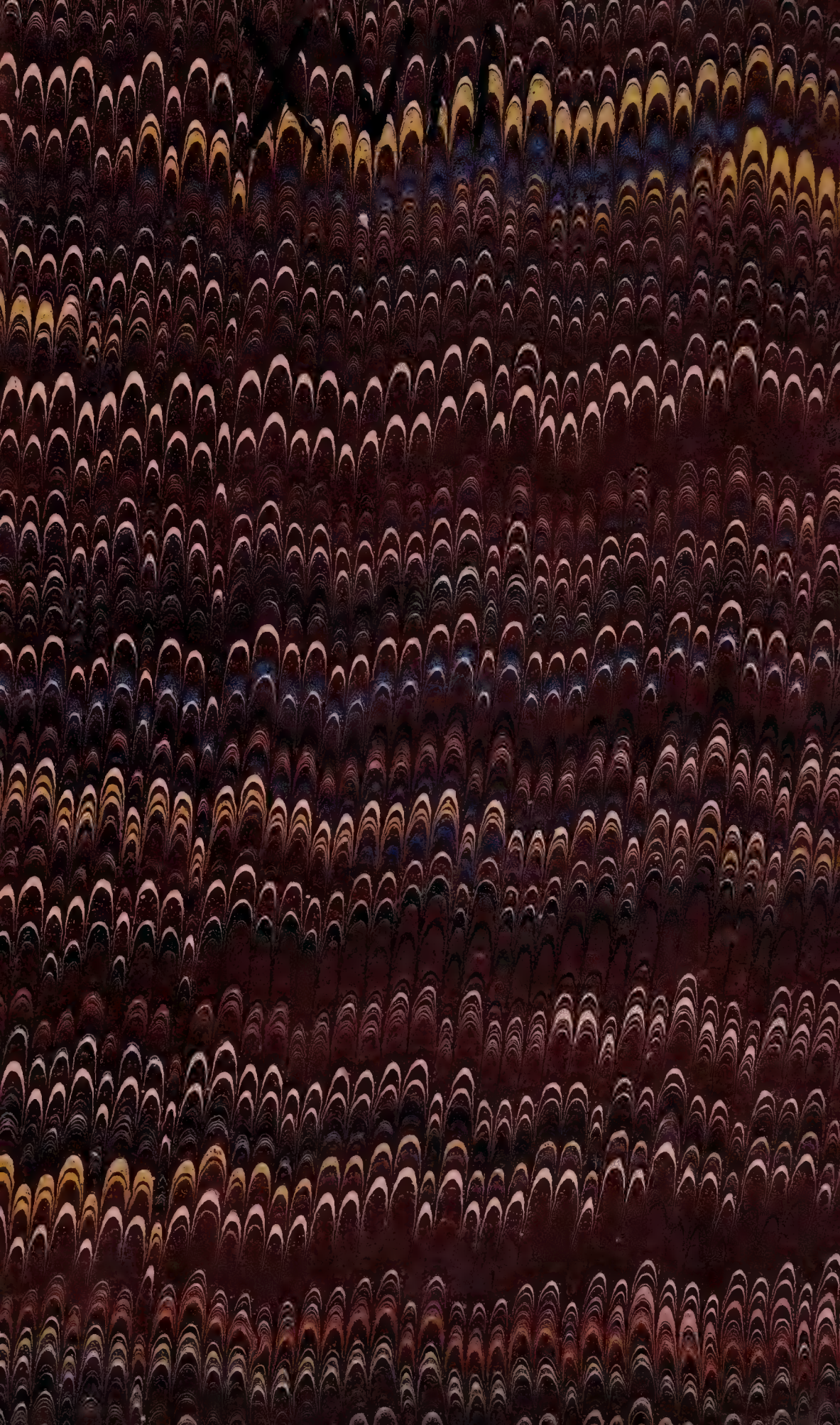
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XVII Pyeng Yang
Seoul





Aug. 12

1
He finds a great many who do not drink. A good many men have come but make not the majority. If they can afford it, keep them in separate houses.

Proverbs. "Heaven and earth are too small for a drunken man." "Who thinks of paying a drink bill in less than three years?" "The power of drink ruins a man." "White whiskey makes a red face." "There is no bottom to the appetite for drink."

He says that if we were here daily we should probably be disappointed in the people. They are weak Christians, but earnest & wishing to do right. Have there for several two, for lying & dishonesty, and suspended two in the P.Y. church. One has been excommunicated in the month.

The plan is to keep people on catechismen list for six months. There are many who are here to be dropped. Reception of cat. has been slow, modestly perhaps. Any man who seemed to know of sin & Christ who got up before any.

and also. Question: wanted to come in was taken as cat. got six months the plan, not carried out, is to baptize people at end of the war, or to drop or to continue. Has been no one here to examine the catechumens yet.

Work divided up here into districts or circuits: 1. Whang Hai Do, about 25 congregations. 2. Down Sa Long River, about 7. — 3. Du Han to the north, about 7. 4. Tai ju, about 5. 5. To the east - Kang chin 2 cong. and 6 men are growing up.

Conference with leading chrs. men. — What changes have you observed as results or consequences of the war? Long. Before a great deal of gambling, wine drinking &c. etc. Now it has not got to the same degree in any way. Minds of men have changed. Consider the war a punishment from God as shown by it. Chung. Before it was hard to live here because of squeezing of the officials. People don't know how this has come but credit it to the influence of the

Western civ. Later have given up spirit
 worship. Died during war, but spirit believed
 went to new place where credit worship.
 When they came back found Jesus doctrine
 prevalent & heard that it was useless to
 worship spirits. Officials are bad & have
 lots of money. Their sole desire to get
 money. Would turn up charges against
 men & used them when in the hands of law.
 Before war officials & scholars class
 as bad men. War upset everything & after it
 they could not go right back to the old way.
 The Jesus doctrine came in & so many
 went into that and were truly changed
 by it, so the people have agreed that it was
 a good religion & have left off the old way
 even if they have not accepted new. Chung.
 As to taxes there was a tax of 8 cash on a
 plot 75x100 feet, 9 cash if used for rice.
 Now the tax is 15 cash. But before war a
 lot of illegal taxes were added. Now we
 pay only the legal ones. Paid taxes when
 sold animals, also regular tax on

(Nat?)

animals. But only tax on land & hogs. Wah
is hag tax. - saw that hogs on hans too
was double, means hogs for army & deposed
on hans much money each man had.
Paid there total before was in ric. Now
hogs hans pay 300 cash on hans - the land
tax extra. The gov. collects the average of
300 per dom. The people average it - saw pay-
ing 500, saw 100. Yes it is far easier to
live now than before war. Things are more
expensive, yet it is easier. Pong. Ric was
50 cash a man. Now 270. Then it was
hard to live. Now few people who were
hard up. Don't understand it. Don't think
thanking out of population had anything to do
with it. Chung. Everything costs more. Expenses
far higher. The Japanese flooded the country,
with money, so there is plenty with
they paid exorbitantly for coolies or. A coolie
gets 120 cash & his food. Carpenter 100 cash
& food. Pong. The reputation for a parable.
Pong was it was like out in the sea
a big fish eating up all the little ones.

how the big fish has stopped. Kim. The average income about \$100 a year. of the men in the church - this the average of the families, the women earn much more than this, while a lot live a much less than this.

What was your actual religion before receiving Christ? Kim. I did not worship spirits but I tried the sorceric scheme described the other day. Cheng. I used to be in business before the government plan for worshiping King & on 20 days of each mo. I used to offer sacrifice to the spirits. I did not ask much about the spirits at the house but my mother was sick from time I was a child & did it for her sake. In my heart I used to say when she died I was free as this stuff. Ym. I never did any of the Budd. business but had heard of B. that he was the rich son of an Indian King, went up into a mt. & wrote a book there, which he sent out to the people. In dying was a man sent when he died. The people read him a God. Cheng I went with many

people in the old days to the War God's temple here. The war furnished up his head here. Of all the people who went there, war got away good from it. As. As we had Empire - the scholar's doctrine. There was studied the classics. Yr. When I began I had the Empire. Books near the Chrs. Bks. far off. Gradually they changed place. Now the exams are no longer held and so men can't get the little topics to which they had to study. Sic! There was no life in them. Topic only. The flood of new light is coming in.

As are the Chrs. workers? Yr. Yr but some who don't believe much don't preach much. Can't get them to preach or by putting them to see the Bible Teaching requirements. We are doing this.

What brought these "half-believers" into Ch? Yr. They are not in - not baptized. I meant away catechumens. There are odd numbers. Some come only for unity. Others come & hear & are carried out when

they go out meet reviling, don't preach.
 Do many seek to come in this unworthy
 manner? "You best work up & become true
 Christians" What are the matter? Kim "One
 man wd. hear it was a good thing to pick
 up spirits. Awake to get her sins forgiven
 & to be saved." Cheng. "I am think that if
 the bones come awake was another
 bones put into the Church of the foreigners
 they would be protected." Yu. "I have
 heard men say when I was preaching,
 How much do you get a mo? & what po-
 sition will I get? A merchant think if
 he comes in he will have a chance to
 get money from us." Kim "I am want
 to come in who think they can gain
 power to put debts collected or with
 the officials getting come in." All these ways
 "No we have not met very many."
 he met one young man when he was
 riding his bicycle who asked "Do you
 give any one who becomes a Chr. &
 bicycle?"

Stopped her for dinner. When I pro-
posed to go on this yet. Pans said "yes.
It's do then as dog. It's fun."

He says they have not got yet to the
question of having pastors, either over
local cong. or over circuits. There were
two leaders in Whang Hai, both sym-
patizing, two in Nanchow reported by the
mission, one of church here & of the B. M.
B. S. Pans here is supported by the church in
town. and Y. There are helpers, itinerating
& sort of supervisory. Others, Pans & Y.,
two in the Nanchow and then in Whang Hai
are really good pastors. There are not.

In q. exam. of Y. a catechumen de-
sired baptism. Did you a mind to be
baptized? He was evidently much excited.
"I am not yet know Christ. Now I be-
lieve in Him." "Why?" "On account of money, sin.
How sinners money." "What kind of sin?" "I
do not know anything but that I have not
done?" "Yes what?" "I have worshiped spirits.
I did not know I was sinning before I


knew of Jesus. I heard His words, that the
 people of the world are sinners. Christ has
 come to stand in sinners' stead. Learned this
 from a man named Chu. "Who is Jesus?" "The
 Son of God. He Bible taught me this that He had come,
 & died & lived again." Has Christ born you and
 sins? "Yes, He has." (He has on the most dis-
 reputable and patched trousers & flannel shirt.
 He is a spectacle) He says that when a Korean
 comes before any man of a higher position
 he takes a humble place. This idea came
 over into this notion of repentance. "If you
 died upon baptism, would you go to heaven?"
 "Yes." Is baptism not useless then? "It is a
 sign of union with Christ," a part of the body
 of Christ. Have kept the Sabbath since I became
 a catechumen. Also because it is a holy day.
 I am a go between in transactions, a middle
 man" (Everything has to be done in America by
 middle men) Fair day came on each 5th day
 since I was. He has kept Sabbath even when
 it fell on Fair day. "Do you love Jesus?" "Yes."
 How? "He saved me & will give me life."

Do you love your wife & children? "Yes. He used
 to fight when I got drunk but now I love
 her, I love Jesus more than them." Communion
 knows its character - does not to forget Jesus.
 Eating & drinking made of our being turned
 to Christ. "I can not help drink now daily
 but I pray to God when I do." Does God hear you
 for the goodness of your praying? How you over-
 merit? "No. He does it for Christ's sake as for
 merit I have not the slightest feel it." How
 do you know you are forgiven? "The Bible says
 you confess, we are forgiven. I believe it."
 Why do you believe the Bible? "It is the word
 of God." How do you know? "The story of the
 disciples & the coming of the Lord then make
 me think that it is true." How you ever had
 a concubine? "No". Drink? "I was a hard
 drinker but not now. My body is not
 mine. If I abuse it, I shall receive eternal
 punishment." Speak truth? "Yes I have lied
 ever since I was a catechumen but I have
 quit for several months. I had a piece of
 goods, so as to squeeze it." How has position

11
but admits that he can not lie and he Christ's
disciple. Other middlemen are not how agreeing
to do with him since becoming a Christian. Can
now Bro. both Chinese & Korean. Since catechism
has been going to church every night where a no.
of them meet & read. He preached to his wife
and then it so but only his wife and as far
how come as yet to "do the doctrine." As to idea
of God "I know that He is the very high spirit.
Where is He? "There is not any place where He
is not." Has God power? "Yes He has power to
get rid of wicked devils." Do these things you
much? "Yes, I don't keep reading Bro. I
am always tempted to gamble, to commit adul-
tery." "Yes. How you given up gambling? "Yes.
What do you do on days of another worship?
"Go to church on that day as usual." Can Christ
keep you from sin? "Yes if I trust Him with
all my strength." But are He keep on doing
what He has done? "Can I think other wise?"
"Yes. You can't do He had. How do you know
as this? "I believe, therefore I know." He
I think in 6 mos. you will quit this business.

The man started and said "Not so." indignantly.
 Do you know that Jesus loves you? "But he
 has not loved me he would not have died
 for me." "From the time he died until now I
 know his love has descended on me." How
 do you know that Jesus died for Kareans?
 Was it not for Jews only? "Surely, that is
 true." "No. He died for the whole world." - as
 the I had supposed depriving him of his own.
 "Oh we have asked him an awful
 lot of questions." "I see him I
 was asked no question when I joined
 Ch. Did I love Jesus enough to join? and
 said I did not know." He said he did
 not like to ask such things. "He said
 how glad we were to release him with
 the great sacrifice your Savior made up
 of millions from every land, that the we
 should never see him again but we
 would see him again above at the
 great eternal meeting. With glowing face
 he looked up "That is a Thankyou word."
 Then he went. "Chung said" I hadn't that

before of that not meeting & then meeting
above. That was a good word. I am
glad." Then Ye spoke of having found
Ex. xxxi, 14 that was stranger > than N. J. in
Paradise & called attention of the others to
it.

Q. Infused with the helpers —
Blood covenant. Chang showed three blue
marks on his left arm from which
the blood had been withdrawn. The act
called  Two marks on right arm

Chang said there were six of them young
men studying classics together about
age of 25 & decided to form a guild &
brotherhood together. As one to help
keep together. Took needle & threaded it
& dipped the thread in ink & then ran it
thru then above wrist, leaving blue black
mark. Did nothing with blood. Wiped it
away only. Years ago had a way
of killing chickens on a white horse
& drinking its blood. White horse clean.

Cheng a Jung but works on his arm like
 others made in same way of his sister
 so as to prevent the spirits being taken in
 his arm. She. have had them on both
 arms but hurts so, he did not. The old
 blood covenant ancient. Have read it in
 Chin. books as having been done in China.
 Never heard of it here. Another form
 of oath set up a screen in court & put
 food there as sacrifice and in front of
 screen put two coals & water bowl &
 mats been down there. Then the two ants
 on a piece of paper & tea is in two and
 each keeps a part of it. On paper write
 "God makes us close brothers" then draw
 of two men, then above "When a cock
 boiling in the pot crows, this oath will
 end. When a wooden gong flies - this oath
 will end." Then covenant also by
 cutting leg with knife & putting in black
 ink. The cut on leg was like the one on
 arm. Developed into live ink. Then who
 join for live ink leg cut - band of redness.

to drinking or sharing of blood. I asked
 meaning of it. ~~Rang~~ said he thought the
 meaning was just to save an witch
 chert when he shed his blood for us.
 the shedding of blood sign of unity, of
 communion of life. As an an. Thus the
 offering of blood. Rang says that

if there is disease around like a plague
 a man will take a dog & sprinkle its
 blood on two windows. Knew no mean-
 ing for it nor any one who did know
 any. Now understood in the light of
 the passover.

Had no salt or rice
 covenants at all. On 15th day of 7th mo.

made three straw rings complete with
 a hole round inside & put them out
 of the house. The man who comes along &
 takes the rings will put the waves but
 also the disease or fire which the waves
 waves about of the rings. This is the
 dog's goat idea.

As to door or
 threshold cov. they say they have a spirit
 in the gate to which they pray: & then

The meaning of great pot was as the
 the East, & a good thing of the temple.
 Each compound has a main entrance and
 they too open to the spirit gate, to
 and live a king in good. On the 14th day
 of the year. So this. This is done in a big
 way at the main official gate.

What are the possible dangers of the
 Church? 1. The jealousy of the expansionists
 as they see the church growing. 2. The
 stealing into the church of evil men. 3. As
 to losing zeal if church grows as should
 so encouraged as that was the zeal.
 If it comes to grow as should so troubled
 that we must go to work to make it grow.
 The church either way. 4. The ease and
 corruption. Poor. The presentation. The man
 wants his there must be keeping cheating
 before the poor his can be got. Poor
 who only to be born so. The men of
 live faith are not and become false-
 for. 5. The coming of unbelievers from abroad
 who are doing the work of charity. What

are you so to understand answer them?
 And say they have been preparing them
 for this (good. This work has been tried
 a solid foundation, not an op. for the
 representatives of civilization. & chr. lands over
 the need for training of the preachers
 so as to lead the people on in growth).
 Now I wonder if I have read Bible & in
 it I see a perfect picture of this world of
 mystery. That is evidence conclusive enough
 to me." Others say that such obstacles are
 met even now. Now has been a scholar
 of "often meet those who say how do
 you know this is true. Can't men lie as
 well as unto truth? How do you know
 that Jesus lives. I reply, I have seen
 men coming 1000 miles & studying doctors
 here to help us. Get even not for the
 honor of God the world's sake. 'Was
 the reply' 'then are such good men! I
 say 'then too I used to doubt & do lie.
 Now I have stopped as of this. What is
 it that has made me a different man?'

"I have no answer to this." 6. Danger of
 quies & quiet spirit in Church. Note so
 they have no quies in Pyrenees at all.
 so they don't recognize the peril when suggested.
 Think no general danger of this: tho the
 man whose picture is in Gifford's light
 was always getting up plans - putting out a
 church plan from America, having a stack
 of books company in the church. 7. Movement
 of western civilization & spirit of women getting.
 No word for civ. is overturning, recreating in
 law, think that of their cause things will
 be better, & consider it putting on clothes &
 western ways. Consider saying that we have
 as just about right & stop for it here. Even
 if some of many getting come in think it
 would not be too bad. Note so they do
 not borrow any trouble over future. No
 people are so unsophisticated! Think so
 the as people outside of the Ch. so that if
 civilization comes in Ch. will grow; if they
 follow as a nation Ch. will flourish but
 not if the people of the land do not turn

is to western way. Those who were, etc. has
 a plenty of enemies here. He says the pres-
 ents think the Chinese are partisans of the
 west & of western civilization and are
 against the Koreans and Japan. Acting
 on this & feeling on foreign clothes parti-
 cipate this idea. All agree that there is a
 great deal of this. Outsiders say also
 that the Chinese are not doing things of medi-
 ocres to keep them so - and even from their
 entering seen the Convention since
 Chong. Many say this is a good thing.
 These movements have come out & lined
 away in and shown us that it is good.

Grant wanted to ask to the persons
 danger of the Nat. Ch. working church
 organization & officers too soon. He declined
 to ask it, saying that he had kept that
 idea out of their minds.

Those say that the people say that since
 the war the foreigners have been back
 from the King as they are all called
 back which are a back next to

Governor. He says that they are treated
as murderers - with deepest respect. Tolson
has stopped two big Buick cars in the
street to keep from splashing mud on
them. He said that 90% was an tea
10000 foreigners were coming - 3 of them
here. If they went as into court, would
run away. If they stayed here confidence
retains. Has got on stock market. Rio
also free with their movements.

Grant asked whether they wanted
the whole Bible in Korean. He said "that
is a very strange question for you to
ask."

Will add to Kar. charac. yesterday
his ability to lie, the "can lie when he
knows that he lies, he can lie when he
knows that you know he lies. He can
lie when he knows that you know
that he knows that he lies"

Note eg. the natural cause of this
movement is found in the war. The peo-
ple know that for a time country heat

there a big load because of western
 civilization. Not one, or scarcely one of the
 inquiries come with spiritual purposes
 or with any other idea than that they can
 get a good thing so. Have to learn much
 later. Secondly the people see that the mis-
 sionary lives better than they do and is
 wiser & richer, no matter how poor
 he may be. Third to be chosen are give
 them means & profit. Finally they want
 political aid. None tells of many cases
 where they come for that. The father of an
 probationer was in prison & at one time
 appealed to U. to get him out. He re-
 fused but sent a man with a present
 of a box of soap and a request to let
 the man off without use of Robley's name.
 When he was let off, the people crowded
 in to congratulate him.

Wells tells of a case here where a
 man was in prison and they appealed
 to him. He inquired & sent word that he
 would double the punishment. The man

has been cogent reasoning with them.

Well, says Woffett has told him that he expects a collapse in this war here and has been preparing for it. All agree that there is no the spirituality which God has wished. The case of the greater kind made to be exercised.

Dr. asked a young man from Seal. For married 4 years ago under rather a des to a month. How has he a year. He not too available. He has beaten her and she does not cook rice for him or speak to him. Wants to go back to Seal. He would like to be redigged. What shall be advised? This is a many cases.

Robt says this work is really only about an year old. Have 25 members in the city and over 200 probationers in the county. Work has been down toward Pottery P. Have some principles as ours & supplying workers with money. Of the Seal people are now progressing & expecting a collapse.

What. Said that in the night he met a
band of men who had killed an ox and
cut it up, sticking the pieces upon pieces
of wood and selling them to people for
sacrifices to the gods of the Road.

He says they use the Japanese John's
Gentle translation.

In evening we went to union prayer meeting
at Haver. The missionaries are studying Acts
together here. On way went the one of the water
gates with the moon set magnificently in the
curved top of the wall. The people were sitting
out sociably on mats in the open air. Saw
men sleeping & snoring. Others were driving
the mosquitoes out by smudge. Others were
covering their floors, made of larch sticks,
& covered with oiled paper. In the big gate
built in commemoration of victory over the
Yogo. 300 years ago many were gathering
& sleeping. This is squalor. The frost & the heat
increase it. Cold, dry weather would give
it a very different air. The people are
very respectful to us: giving us best cots in need.

Aug. 13.

24

Rejoice 1, 13. at this man says in prayer
that it is so; that a man looking into a
glass sees the depths of his face but going
away forgets them. So the man who hears of
his deeps marries in preaching forgets un-
less by action & obedience he recognizes his
shortcomings.

Talk with man whose picture is in Giffard
brochure. Think not 1/10 of the men say here
have been gone to sea. All regard it as a
great city, full of strange things, - it is their
Mecca. The poor men fear the city. Do not
go down to get some fuel and secure gain & a
office. Explain movement toward Liberty
on two grounds - 1. The grace of God 2. The peo-
ple here have never desired to be young
have been looked down on as low
people from sea point of view. These people
are broken & ill used & afflicted. So they
have nothing to trust in and when good
comes accepted that as a hope & support.
Does not know what the future would bring
forth. Think this as man's honest one who

believe & act. evidence. Many would leave, who do not freely believe. There are the men who do not study. There are men who have believed for the benefit they could get out of it. Thinking that the free church has power while they can get the advantage of. Others think that being low men they were got up into a higher social plane by coming in. Many outsiders think it is a good thing, all right. Few told it. Bygon was men misled him. Now they condemn the preaching. Why? The people have seen the good lives & acts of the church. He tells of a man whom he helped in his business & who lied to him & other demands. Did badly & no study. He discouraged. Merchants in street said "We had hoped the church was the best men. Is this the way they are going to act?" The people have seen drunkards & whoremongers reformed. wonder at it. When a man becomes a church. the people see that all the church. treat the convert sociably as an equal. that the church have no animosities, and that the church do better things & study & grow in character & intelligence.

Har adds that the same thing is different -
 that there a great many come into the Church
 hoping to get money. He says he meets very
 few who come in the desire for aid. He has
 had some who wanted to get debts paid, or
 wives recovered. There is a distrust in some
 of our work here because of its growth. I
 think a spring will come. Har the great truths
 in which the Chrs. are laboring are 1. the for-
 giveness of sins by Christ. 2. the obtaining of
 eternal life. 3. Christ's second coming. 4. the
 infinite power of God. He said they had
 forgot these things of Christ's return. I pointed
 out that Har had not mentioned Holy Spirit.
Har. The Bible teaches us of forgiveness & the Spirit
 prepares & enables to accept it. The H. S. is
 the Spirit that gives eternal life. He changes
 the minds of men. Through Him men become
 new men. The Bible is the word of God. There
 are many evidences of the truth of this. a. the
 fulfillment of prophecy. b. the account of the
 works of Christ in the N. T. c. the works of
 the apostles preaching the commandments of Christ.

both b.c. fulfilling the prophecies. • future to-
gether as complements d. Present day vindica-
tion under very eyes of the great of the U.S.
Promises are answered in our own experience
Peace, yet answered prayer. Has had experience
of dreams coming true; and of being taught
in his own mind by the Spirit, to understand
what he had not.

The principal sin
are forgetting God & worshipping devils, adul-
tery, lying, stealing, and all the sins that
flow from idolatry and adultery. Adultery &
fornication are general. People think it is a
good thing. He says vast amount of sodomy,
with young boys. One man who was suspected
confessed to this sin. As he seen this then
he is filled with pity. What other mind could
true believers have.

Today is the Korean Fourth of July. So
ye says. It is the day of their freedom from
China, acquired two years ago. I don't see
it. but this day has been fixed on arbitrarily
as Independence Day. - the 16th day of the 7th
Korean month.

He says that when And. made his first trip to Li-jin he could not get a passport to go unless he promised the U. S. men that he would baptize no people. At Li-jin And. took 30 men out into the middle of the river & baptized them. All but 2 or 3 of them have disappeared. He can not prove that U. S. men told a promise that he has been told the Jesuits (?) was made when he came back with his report.

Roman Cath. missions. Began in 1784 really. The opposition began at once. In 1791 ancestral worship was forbidden and in the same year Paul & Jacques Kim were beheaded for refusing to recant. Others were martyred but in 1794 it is est. there were 4000 Christians. In 1794 Jacques Tsien a Chinese priest reached Seoul. In 1800 the first general edict re. Christianity was promulgated. In 1801 Tsien was beheaded. In Jan. 25, 1802, second edict was issued. Pierre Philibert Moubaert was the first Eur. missionary. Reached Seoul in 1835. In '37

6000 Chrs. and in '38, 9000. July 7, '39, a
 fresh edict came out; the then Eur. priests
 were executed and in Nov. a new edict was
 posted over the country. In '45 Bishop Ter-
 vel reached Siam. Many of the 9 natives
 were put to death in a persecution. That
 Poi got to Siam in '48. In 1850 there were
 11000 Chrs. & 5 young men studying for the
 priesthood. Five more priests arrived Mar. '57
 In 1857 the RC Pop. was reckoned at 16500
 After the China War of '60, Chrs. gained
 great prestige. "Gippi." In many instances
 people of rank humbly sought the good favor
 & protection of the Christians. Medals, crosses,
 books of vision were bought in quantities.
 Some even publicly wore them on their dress,
 hoping for safety when the dreaded invasion
 should come." p. 372. In '61, four more mis-
 sionaries came. There were 18000 Chrs. In '64
 4 more came, 1976 baptisms, many & new ones
 in with 1166 slaves & hundreds were killed
 & captured & swept out of the land. By Apr. '6
 19 priests, 14 new martyrs & four others died.

School question. Miller wishes to be the
 lone in that place for a Theolog. or even
 normal school for teachers. 1. There are
 too many distractions in other schools,
 uniform voting and government of
 service. 2. The methods in use in the
 churches are not the best of the
 mission. Suggests that Swallen by sent
 to the school was too young & inexperienced. And
 how was kept in village day school. Thinks
 he at least was to be given in any
 event. Sgs Swallen disbeliever in any col-
 lege or school for preachers & agrees with
 him that he would rather have what
 he has more properly selected for such ser-
 vice. Why has school failed so far? 1. Miller
 points out one reason. "My chronic in-
 ability to know my own mind". But
 does he lack of any purpose or are a
 high grade or educational idea like Walter.
 2. The day school started. He says it started
 out with a great scheme for a big school.
 Then it is dropped. When Moffet came to found

the school a basket of rice. He thinks it an
 under Heroin can then. 3. Corruption of other
 schools like the Tibet. What plan as to the
 use of money has been different from our

Amah of her went to leave and write
 that it was better up here because you could
 get more for your daughters here. Golo keeps
 wants to borrow \$24. to buy a wife - Wants
 a Chin. widow 20 yrs. old who can wash in
 the fields or but she are not here here. She
 wants to study Chinese.

The girls color their finger nails with lode
 shippers, red, or touch no. red. Pong-ya
 has been colored since the jaw finger. &
 this one were colored she said. The thing was
 her parents would die.

Wells says he would advocate a 3 year
 term of service for the first term and 12 or 15
 during the second. But this is Green. He is
 in the 3 year of his first term. So it ought to
 be 5. Now then he wd. change his view.

He made a trip in each district, but a
 hour that raining does last year.

Wells & Whit. both say that they think would
 teachers for women incongruous if women
 can be obtained. Is there not force in this?
 Mrs. Wells prefers a woman. Tried to get one
 but failed. She said to have no more. There is
 nothing there one enough. Practice here is to con-
 tinue certain people as teachers and use
 them in work. He thinks man is under them.
 He is in this way. He doesn't study as I can
 see. He was Woffell teacher. Did get \$10 a mes
 when we came he took him just a he accepted
 \$8 charging. Have we not been as to limit
 of employing teachers.

Have a boys' school in Ki ju. Most of the
 money comes from private sources, the people
 giving something. Do not have a school supplied
 of Woffell. Do not know what it has sent
 to. This money & school for last year. Wells
 thinks so much to be examined. What does he
 consider me to be a part of Ki ju school. Has
 only 3 scholars and was drawing \$3 a mes.
 On visit found the school packed. - many of
 them children of people baptised a long time

ago but having nothing to do with ch. now.
Impression. There can be done in large re-
 share of schools on people. Mrs. He goes at
 the dinner mfg. when the women had a chance
 to give them free over overcoats in getting to
 the plate.

I note here the same carelessness as to
 handling receipts. Gule has 300 ym the people
 goes for medicines. This he is holding in his
 own control instead of turning into mission
 treasury. Thinks it is enough to report it.

at end of July in Seoul there were 953
 males, 765 females. Total 1718. Japs.

Charge 5 Gule office for all patients at
 the hospital. Agree that they ought to have chgd.
 for surgical operations but when said they
 had a hard struggle to get their 5 Gule rule
 passed. Some men keep the hosp. department
 and each individual pgs direct to them
 My work something out of it.

In cutting this year station clothes
 at purpose all of every work, inc. these
 long. all this. and various work. All

educ. done in girls school, all repairs & all but 108 pres. teacher in class 12. This was the abolition of all the paid work done the hope practically. Much of it is made up out of salaries.

Kim makes better than Ahang Hai coming in repairs 31 cong. & which he knows, & finds others he has not visited there from 10 to 100 catchment or inquiries in each one.

Sense of humor. He tells of a magistrate about him who was an oppressor and at last the people could endure no longer & went about in a mob to attack him, killed one of the men. Threw him into prison, bringing him out each day tied into the market place before the people & selling & took before him and says - "How do you like your food. Eat. You're not eating else." got several lbs of their wheat food they let him go.

He sympathizing towards. Teacher here. Said he knew of Hainan before the

became a Q. M. He knew him from Congre-
 gation when before "Korean Beach". He says
 all the Koreans are saying they know God. One the
 woman says she knows now that God is the fa-
 ther of her soul. Did not know before. Thought she
 had three souls then. Tried to save them & her
 children. Has turned on her arm made by
 paper & her own by the priests in effort to
 save her soul. Teacher says begins bet. Congre-
 gation. in that form has name of God in
 it but is a wrong system. Father was the
 Holy Spirit who brought it from God & helps us to
 do right. Woman tells of crossing a stream
 today up to her breasts. A man led her by
 the hand. As she was she kept saying with
 each step "Jesus love me. Jesus love me".
 Both say that their old religion did not teach
 them that God loved or cared for them.

The Q. M. celebrated the day by a picnic.
 In evening some of them including 10 boys
 bearing flags came up to the house sing-
 ing our other patriotic songs responsively,
 the leader swinging with the rhythm with

Aug. 14.

36

Aug. 14. Mosquitoes here terrible. They sang
me to sleep last night. Even in the open
air one can see the tremendous flocks in
the air and hear them hum like the voice of
millions of grass hoppers.

The Baptists in Seoul are from Dr. Jordan's
Training House. One man good, the other poor -
Pauling. The first month after he came he &
his wife went on the street to sing with their
teacher who was not a Christian. He often
says the teacher preached about America that
the Gospel. The Koreans would think he was
out with his dancing girl.

One of the S. P. G. men in Seoul sometime
ago preached a sermon vs. the other mis-
sionaries calling them hot-speakers and
hedge preachers. These he regarded as con-
demnatory words. As they - Martyn "a
flaming fire" "glad tidings"; "Go ye out
into the hedge & compel them to come in".
McHenry Brown told him afterwards that
one sermon of that kind was quite enough.
He would leave on another one.

At prayer teacher spoke of the difficulty the people had in telling the truth. "We just got into the habit of telling lies"

The vol. keeper from Whang Hai says they need books badly there. Have got them? Remember the idea of pairs confabulators. Write all the work done by church for home. Report having the department and let the people go get books there and see them.

The man from North reports 6 churches which gave \$127 for lab. study and about 9 unsupervised little groups of inquirers.

Well says the Jews here are not hated so much now: one at a time or 2; but mission think it would have been a mess if they could have carried out their plan & been robbed of their appearance. The murder of queen killed them. Robb thinks there are about 200 here. Green thinks 125.

The Eng. School has started for man who goes 600 to meet up. A Korean from here teaches it. There are not many rich people here now but when money is

needed the produce it all ripe.

Big trees used here for waste of burden, fat, heavy produce: often vicious who kill men frequently. Things carried in two straw bundles, a sack of shoes, clothing, eggs or chickens.

Went into Tolere's Disp. Case. 1. 6 young women sucking & died with eye trouble caused by dirt. 2. A man with syphilis - does not eat, a rotten hole in leg. 3. An old woman who had a horrible eye red, red & swollen. Given by a blow from her husband. 4. A man with penis horribly swollen from the itch. 5. A boy to whose tooth pulled out. 6. A man with inflammation of the eye lids. 7. Another of the same sort, only much worse with pus in his eye filling them. 8. Fistula in ano - nasty thing. Tolere said that he cut right in without preparation. At home wd. prepare the patient for some days w/ chloroform. 9. Hemia. No treatment. 10. Syphilis.

Tolere says he has about 9000 pa

tients a year. Cars from a distance pay
1 to 500 li. Charge each 5 cents for car
man for some medicine.

Have 50 the, have four classes - one
of free members 25 now; second of bapti-
zed probationers who have no privileges
but can't vote in church meeting & can
be dropped without church trial; third, pro-
bationers; fourth, inquirers. Have no ch
offices yet save three stewards, & whom
I believe is one. 1st class = 30. 2nd class = 175 & 200

The Meth. have dispense. of the best got put
up for \$800 and money got for Hall. Then two
residence not on same compound, on top
of hill overlooking the city & the very place
in which the first ch. was located and
then up. Now dismantled & falling into
ruins, is the Meth. church. A free school
of a dozen boys in it, teacher paid \$8 a mo.
by the mission. This land with an indy-
note had no by chance of building
since war. You told me they could use
anything wanted for the the women

hospital. No paper but they say possession
is all. Noble says the Korean law is that
land in cities is no man's land, free to
be used by any one for building, the land
passing with the body. On other side the trees
look down as many abandoned due to
ship body.

Noble says there are about 400 people here.
Miss Rothwell of Meth. Mission said she
came in '87. Only Underwood, Thomas, present
Mrs. Butler has been in our mission & John
Tone & Openheimer & his daughter in Meth. Cap
came about '90. J.P.G. not anxious for outsi-
ders enter Eng. or Korean. Only members can
attend the Korean service. A young Presb. in
Journs' endi employs called a Corp et al.
when they came, expressed his pleasure at
their presence & said he is employed to analyze
demon. that work no difference to and
it to come to the service. Corp replied "I
would be the difference in the world, young
man."

As we come back we come upon the

Aug. 15.

S.S. teachers' class at their office. They filled the office, overflowed onto the piazza, sat out in groups on the ground - about 40 in all, while the lay woman stood at one corner and the blind men crept up the back to hang on the people for teaching.

Emerson "When you get the right man, question him close."

Paul asked the Whay Hai woman what she taught. She knew only salvation through Christ. Could not read much of the Bible, wanted to learn. Says salvation is living, living eternally, going to heaven.

Aug. 15. Sunday. Whit. Says that at the picnic on Friday in celebration of Independence Day which the Chines. got up themselves, their flag attracted a great crowd and the preacher here at once delivered a great address to them on the King and then a number of them preached the gospel. Repeated this a number of times. On way back stopped in the next public place in town & many of them preached to the great crowds gathered.

Men & women keep pouring in this morn-
ing, fresh catechumens to be examined. Clean
clothes on many of them. The women, dirty &
clean, with babies & without pour into his
best room & are welcomed, while the men
thru the office, stopping to look into my room
& gaze on my royal cat with clean clothes &
a mosquito net over it.

Jeffie p. 234. "When called upon to sign
important documents, a heathen witness on
trial, they make a blood-signature, by making
the sign set before them in their own
blood."

Hobb says Hae came to sign in '95 and the
year died. In '93 he & Hae had visited the
place. Hae came first in '92.

Went to S. of men. To show contact with
Japan - he expressed great delight here that
one man baptized who had not come for
two Sundays was back again. Shows what is
expected. What amazes is in Japan there was
worry over each case who was away two
Sundays. About 80 men & 20 boys present

Kim Pan Whang Hai Wo led in prayer and
 it broke down badly, weeping in it it was
 improper for the catechists in Whang Hai that they
 might not fall away or fall into sin.
 They have been having some persecution of late.
 I did a paper some years ago 10000 arguments
 to show me the genuineness of the work. When
 he told them he was glad of the persecutions,
 that they would insure a strong, pure church, old
 Kim replied "It's all right." School broke up
 then into 5 classes. At close he summed up.
 It is manifest, I think, that the novelty of the
 method, - public meeting, personal eloquence
 & earnestness in speaking, brotherhood - "He
 how these chrs. love one another" - have a
 great deal to do with the progress here as
 they do in Japan, & did!

At close of the mtg. the people crowded
 up. One man from Chung Wai who comes
 not read when he was not a chr. but
 since he became a chr. learned to read both
 Chinese & English so as to read Bible. Then
 that church no man is not here so li

each week. He is expected to bring back as much
to leave and teach it during the week.

The houses have chimneys of wadupur con-
struction - meeting, or are broken pots on top
of each other. From these fires come constantly
some of them as boards. Hoppers bedding
one carpet fire pan lying on one of the floors
of mud covered with only oiled paper.

I suspect to be the people whose sit
down of the benediction for a few moments
of silent reverence. He says. There has
been a great growth in reverence.
Women used to walk about & fables con-
stantly.

Two men were in the who had a foreign
cloak, 3/2 and an other - but such sights.
A good many have hair cut off. He says
he has discouraged this because so much
of the old religious notions are dropped
up in the top level.

In p.m. went first to women's church -
crowded full, 150 women, 40 girls and about
30 babies. Two men sat at the entrance.

Women most of them beautifully clean & fresh & orderly. Crowds stood around the open doors & windows. The blinds near nearly dressed bed in paper. Saw our friends of the women here. God bless them!

Then went thro the dirty streets, past squares & wretchedness, meeting an old drunken man reeling along supported by another man: and an old man with painted white whiskers very comely & cheery who greeted us joyfully: being joined a little distance girl looking 12 or 15, dressed in sapphire and green and red, a child prostitute, one of sweetest etc. Then came into the main church, past the open shops. The squares there what a change! About 350 men & 50 boys present, with greater crowds & a women's church at the door - a policeman with his old dog baying away them. In front sat a Jew in German clothes who had come to converse and was cordially met. and pressed into a frail seat on the floor, a trades red. In

saw the air people moved to hold the
 singing was tremendous "Hallelujah to the Son"
 and then who was beaten led in prayer.
 "Son" taking but the blood of Jesus" in
 sections and as the music in my back
 tingled. Then 17 Catechumen candidates
 stood up in reply to names and to be
 paid baptism. Read the charge to them.
 They promised and then he spoke to them.
 which he was done at midnight. I led in
 prayer after he was baptized. - thanking God
 for unity, praying for the men who had come
 over to come to the Son. Many of them cried.
 I counted 18 whose top knots were cut off.
 One the next - took the little hats of sev-
 eral of them near him so that they might
 sit in uncovered reverence. After a day the
 collection was taken, men putting in their
 cash tied with a string & their names at-
 tached. That had amounted to \$5 or so. Then
 the names of 29 desiring baptism were read
 & David Silas & Peter & Paul were the
~~names~~ about 250 they had given their

& hymns & baptisms each one as he bowed
 on the floor in the name of the F. J. O. H.
 One was a converted Catholic: another
 & broke down & wept aloud, while three were
 others silently crying. The baptismal water
 & pouring on the top that - proclaiming it was
 The unity of top that & given our Agostino.
 After a prayer the woman's church offering was
 brought in another song "I am so glad that
 I have loved me." The baptismal water was
 carried about in an old white china bowl.
 The collection was taken in three little boxes
 & from an old cabinet. The Communion was
 with wafers. grapes from Korean grapes
 served in two little cheap white china cups
 & a bowl of rice cake - some bread just as eaten
 at their house. Then Kim read Con. act of Syn.
 & the other the pop. & a Korean read from the
 some Chin. Bible as they had sung from
 the same book. Most of the men seemed
 to possess in their Chin Bibles as they read
 from his. No legends on the walls. After the
 home supper he sang a solo. "How love Christ

to the "Throne of God to The." - former of the
then closed.

Blind man with two top knots on street;
had two eyes. Two eyes men wear two
to one eye. Children naked playing in a
mud puddle. Spiny bed pan top sty. Babies
naked & syphilitic marked. People eating green
melons, skin & all. Sea weed for food.

Blind man called in evening to say good
bye. Said give joy in our visit, that the we
should never meet again, as should in heaven.
He wanted me to give him a paper or something
to feel so as to remember me. I gave him a
card. He was delighted with it. Wanted to
write to me some time. Would any one read it
for me in America? Soon he would lay aside
his poor body and in heaven he wanted
to be Jesus first, then God, then all the believ-
ers. Why Jesus first? He is the mediator between
him and God. Jesus knows all his by his and
will take his body and tell him to come. Now
he would make the Father who did not do
Jesus first to show him. Thought of Jesus even

Aug. '6

now at a man, for he took our women
 & keeps with him the children of them constantly so.
 He has the men married - at end of two
 or one few in middle of two. There are a good
 many supported by Woffet and other, not
 on the affair.

He says the people here is used in 20 years
 & he has the deeds in Seoul, some gotten here.
 Union has most. They are signed by and own-
 ers signing & transferring the property. In
 some cases original deeds have been bought
 over too. Some of the property, perhaps the Ch.
 is in the name of several others in Seoul.

Aug. 16. Poem by Capt. of the "Palace". J. M.
 Batwick who got sick of the land.

"No far away land of Chosen.
 There's a singular country far over the sea,
 Which is known to the waves as Korea,
 Where there's nothing to charm & nothing to please.
 And of chaulimere not an idea.
 When a vivid description of persons & things
 Hints happen the readiest pen,
 And stir up strange qualities in the poet who sings

So far away, land of Chosen.

When the house they live in is made of dirt
 With a tumble down roof made of thatch.
 When soap is unknown it is so to assert,
 And when vinegar in myriads hatch.
 When the streets are all reeking with odors worse ife
 Than the smells from a hyena's den
 One visit is surely enough for one life
 So that far away, land of Chosen.

When the garments are made on a very queer plan
 And are something quite out of the common
 When women wear pantaloons just like a man
~~When men~~ ^{When men} have their hair like a woman
 The married men gather his hair at the top
 In a knot much resembling a curl
 The female coppers is a huge ugly mop
 So that far away, land of Chosen.

head

When the bath house is closer much too close for the
 While the kim measures several feet round
 When the principal fire is under the bed

And the chimney a hole in the ground.
 Where the cooler can't work without singing a song.
 And must stop for a rest now & then,
 While they watch a few whiffs pass & puff 3 feet long
 In that far away land of Chosen.

When foreigners block to improve the ideas
 of the natives, & help them make money.
 When their air was filled by the Korean bee
 But the foreigners get all the honey.
 When shopkeepers ought to be rolling in wealth
 From the prices they charge on - but then
 It is not at all likely they go for their health
 To that far away land of Chosen.

When the ship in a manner becomes a prince,
 So charmed with each fresh innovation,
 And goes with port officer, steamer & minute
 At a grievous expense to the nation.
 When grubbing strangers big contacts have made
 But find when they ask for their pay,
 It's a very cold day when employers are paid,
 In that far away land of Chosen.

When men of war fresh from some pleasant time
 look in for a few days or so
 When the "Palas" also spend the most of her time
 In the harbor about themselves
 When those who escape never care to return
 To the "Morning Calm" country again
 When their nothing on earth that we care are
 to gain
 For the far away land of chosen!

Practice of Nat. Chur. in writing letters to
 begin "So too a servant of Christ". Learned
 this from H.J. and also habit of closing
 with the benediction.

Left here at 9 am. Many came to see us
 off and most came with us. As we walked
 thro city we saw several horses being
 thrown on the backs and horses put all tied
 together, - no kick. and to handle these tied
 to the door sill. Most picturesque as we
 came down to the river when a man was
 washing a donkey with red headappings,
 semi gondola boats were going up & down

the fine old ~~wood~~ ^{oaks} in the back ground. As
 filled the whole ferry boat. Across the river the
 wood was lined with tablets of soapstone, con-
 cretes with the soap. Dorian been pointed on the
 ends of the beams, colored rays & railings,
 many of the stone knocked down & other bodies
 splintered by shells & bullets. Yet we had some
 distance from ten or twenty more who were
 waiting for us at the little country church.
 From took over pictures & we say the Exc.^o
 had fingers than than she and we all said
 good bye & walked away, - it was such a
 meeting, & parting at Pough at Wilketon as
 we turned a corner in the road they all
 waved of to us & waved to us & we saw
 them going in last chapter when they were
 hidden from our sight. God bless them - two.
 soon. There must have been 40 or 50 at the
 parting place. Then we rode on the the rich
 red country, splendidly populated but green
 cultivated along the road.

The road was ditched & a good part of
 the way, but not cared for other wise & was

usually a path. Maize, cane, millet, the
 tobacco, cotton, melon, castor oil grew along
 the road. There were lodges for watching the
 birds. Found one copable little stream & washed
 Chung Cha about 2 P.M., 50 li away. The peo-
 ple crowded in to see us. About 40 look on
 as I went on the floor of the little church. It
 was nice to be met by the Chinese & taken at
 our house. They went away while we ate. The
 non Chinese looked on at us. A dozen of these
 good people followed us out on the road
 and invited us to come back again.

We rode on over a low pass the very
 pretty scenery in Whang Hai Do. Passed a
 stone & seven wooden pillars marking the
 spot where seven Jap. ships were killed - a
 route. Passed one good spring & came
 at last reaching to Kori-un-taro - about
 70 li from P.Y. Took a good wash in the
 little stream and ate. I sat around in my
 pajamas. The supper Yr. preached to the
 people colloquially sitting on the mat on
 the ground. No drum. The black bridge

of the which the town is named, the hills
 yellow stream, the bay eating, the talking
 with his wooden pillow for illustration
 of the man who was a coming seller then
 other at about, each of them seven sat,
 and across the street six or seven was,
 a woman in the room, the convinced the
 men of her, told of the beauty, of the
 quarters of her, of the irregular goar her
 in his lips, of our single condition in the
 wave, of the people's judgment picture the
 there's tied up to be beaten in the prison
 with the red cord, of the one solution in
 Christ. Riccio it. Then he went across the
 street & got meeting the saloon keeper for
 the his first words were "Believe in me
 see." Then he explained how he had
 be too great for him to figure. Then he
 came over to find his place. The great
 night, the seven little houses over the
 wide in the open air, the Chetan. who came
 in from the country to meet us - the egg
 dropped in a large rice straw basket.

Aug 17.

56

I am writing on my pillow. You are
crouched on the ledge on the street & light
white paper & put without in the light.

Aug. 17. Did not sleep well. Innumerable
of creeping things crawled about on me
and mosquitoes at my head which it
was too hot to cover up. My last sight
was of Jr sitting across the street, preach-
ing quickly to a large group of men who re-
mained long after the prayer he conducted
was over.

We got up before four by daylight and
left at 5³⁰ walking up on the rich red val-
ley as it rose to the hills & as the sun
rose over it. The breeze & hills were
frequent than yesterday. A great deal of
poor cotton, with squads of people right
& mine in each & women bent over, two
& three working in them. As we rode
down Jr & the boys sang hymns together. We
crossed several valleys & ranges -
and one good horse like the one to Memphis.
Other saw Jr working hard, almost

with two Korean women behind whom the
 war consisted of rebellion & God. With
 than any disloyalty & a citizen in ending
 the hope. They were God's dearest yet serving
 abetting Satan. Came down about 12 to the
 old wall & gate which cut off the 2. from
 the J. and reached him by a fine stream 50
 li from where we started. About 9 am were
 at Wang Chue where the flag was flying over
 the church which the cat. had put up. The
 to and the baptized at yet. Had a hall in which
 each man & woman was insured & each one
 saw & persons showed some men there
 told us they had heard the soldiers were com-
 ing to drive out the missionaries out of the
 country - out of the way at last.

The fire are now eating me up as I
 write at our luncheon place.

Rode on the wire scenery ending in a steep
 path with an old dense thicket decked with
 pictures & old sick at the top. Then down over
 the hills & the valley to Song Sun, a wretched
 city much run down. Much peace was so

Aug. 18

58

le from morning start. For Jan was 20 li on.
Then we had a long trip back of 40 li to
Hung Le Wen, 110 li from Kun en tare. Got
in at 8³⁰ we bogged out. It was singing & the
big oak tree at death - no life left. Country
very well watered. No signs of poverty, & so
far have heard no complaint yet at all, so
have patience. Spoken of it. An entire road
just before going to bed of the types of other
Minto Caddle.

Aug. 18 Rose at 4 am. At 6 it was rain-
ing hard, but at 8 with it is slackening.
and we shall get off soon. - Rain slacken-
ed at 7³⁰ & we went. Crossed many narrow
streams, passed many villages with their
deer shrines - and drank out of some deli-
cious springs. At 1³⁰ Reached An Sung, 60 li
from our starting point. Beautiful springs
here and many vicious flies. People squatted
and curious, crowded around our latrine
& my writing stool - The women stopping
around with hanging dogs. The men &
women, idle looking at. On the whole the road

Aug. 19

people are jovial and kindly. We later got to
 Boeco. The childrens beliefs are prodigious
 with the stuffed in. Pale many men
 with white squares of paper posted on top
 of black hats. This saves them buying a white
 hat for mourning. Even saw girls with
 black hair in white paper for green. A water
 house is coming by now. The country
 today has a good deal of lime stone in it.
 Passed several of the uply iron grids or
 mile posts. The people do not move four
 in the spring. In one village had a sty
 & a deer food right above a fine spring.
 Red clay and alluvial, sand stone the pre-
 dominant soil to day.

Had nice afternoon ride & walk. The scene
 very pretty scenery. Some wooded hills & fine
 cliffs. A grainy sunset. We reached
 Nam Chen about 7. or earlier, 35 li in the
 afternoon. Took a warm in the stream.

Aug. 19. Left here last night in the open
 air and woke at 3⁴⁵. Last night I
 walked out the village in my pajamas

and was the best dressed person in the
 street. Double rain boots as the road was
 crossed over hills was a narrow one.
 Last production very in morning and
 traveled all of the time in the rain, reach-
 ing Kien to Koi, 55 li from Nam Chun, a
 little mt. village. Turned over on road
 near Nam Chun. The people came rushing
 to him as many li as they could travel
 in the time required, i.e. 7. Their one looked
 at 5 li. As we go along the moppoos or char-
 adan, each of whom had a horse, at
 mules - mules, seeds & all, or by the blades
 in corn or sticks with dyer on the collar.

Passed this Nam Chun village as yet
 crossing river - to the side of our road.
 Near looking kept at a distance 10 li
 from Nam Chun passed Byat San village
 where we saw several groups of these
 people living on a pole near the road - these
 wooden houses built by many families
 near each village. Each way, built this
 up by the to the hill, now big a wall

he has been. Now he's a great range of hills was rolled in - was a voyage for the king years ago in our years. He says there are two near Seoul. It was an interesting thing pulling into ruin over how the past is vanishing - past & sure! I note that the way, beds are all designed too. The king, in in road order, to the old order & its ideas pass. The new came. Saw a man trying to order a woman about the other day - telling her to go back as he rode up. He wanted to see. The king told the new had come. He refused!

While we were eating lunch Ye got out on the front porch ledge & squatted down in his little black hat with all his clothes off & wrapped in a red blanket & preached to the people. Five men and four or five women, one with a child on his back. A naked little girl cried out in the rain. The drizzle came down steadily. A rough fine fog was across the street. Ye is at it in season & out of season. Talk about that SPK

and "We can't work without tools you know"
 He made no tools saw & crowed on a stone
 & his voice appealed to them "Our country is
 so very poor" they said. "Yes, you have not
 obeyed God" "If the magistrate sent for you, &
 you refused to go, would he not punish
 you. Are not God?" Two of the crowd said
 they were Christians, but as great fear the crowd
 would be Christians without a teacher. This is the
 cry everywhere. How much does it mean & what
 mean. "Send me a teacher." Does it not mean
 as much here in this village as it means
 in Paris with us all

He is eating now his "table of rice". This
 was the name on the little four legged table -
 copper bowl of rice, cucumber soup, omelette,
 soft fish, threaded cabbage in salt water,
 salted shrimp, hard bean sauce, "concrete
 this sauce." This horrible, fat-bellied body
 got soaked by accident in a pool. Dog
 came & licked it up - the dog do this - &
 another child came with a straw & sucked
 up the pool! Little boy's wade - the best!

Left Lumberton place at 1⁴⁵ and it was
 still raining. The scenery was quite pretty
 in the narrow valleys. Passed some telegraph
 poles with cloths tied to them & pieces of
 rope on the staves at the foot. So what spirit
 were these - universal ones? The country
 was beautiful. Passed a man riding
 a cow. Other rode by with goat & came but
 hate covering them on the snickering horses.

Hearts mopped up to never used soap
 in his life. Water seldom! The men said
 that this day they was two pairs of shoes
 a day - costing 20 each = 2 cents gold each.
 A lot of common rummer dollars = \$2.
 Silver. A lot from \$1 up.

Came thro another gate & was barney &
 pass with a lovely stream running thro.
 clear as glass. Followed this stream up.
 Five men were fishing it. Two with a net,
 two with rods. The net men ran up stream
 a few yards with the net, the rod men ran
 ahead about fish pan running up. &
 men below dipped fish out of net and

put them in a basket.

Passed many splendid hills some loaded with wheat or wheat the cereals at least how not depreciated here.

Passed the one village with a large school. You tried to walk the 3 feet into mud. Then he protested to see the people going there as to the name of it. I followed in Exp. as during the people tried to follow me, that such a way of municipal pride was obvious.

About 5 PM entered a beautiful little valley. The country was like Amer. & very like place I have seen. Saw a flock of partridges or quail pheasant. Some plants. The trees beautiful & the other a neat, grassy well trimmed green stode at on a hill side. with stone pillars or perhaps a tower set on the back of a big stone tortoise.

On a high rocky range to the east was another massive walled fortification, of great interest. Saw some beds in it; high & impressive but

It is a fact of the dead order. "Oh when
 is this a surprise now." Point. I am a
 skeptic on many points. Many are skeptics
 on this as - whom I am not "I
 doubt not this to you." These old war
 cities are past. This one was probably the
 place of refuge for I say so which we pass the
 tomorrow & which used to be the capital
 500 years ago. This great fort was for the
 King then, I suppose.

Point. - I am now than ever a pessimist
 as to the actual non-chance. Perhaps
 this house is 10 x 10 things there good.
 I am now ever an optimist as to the
 outcome of the people who live. I believe in
 the sure victory of God.

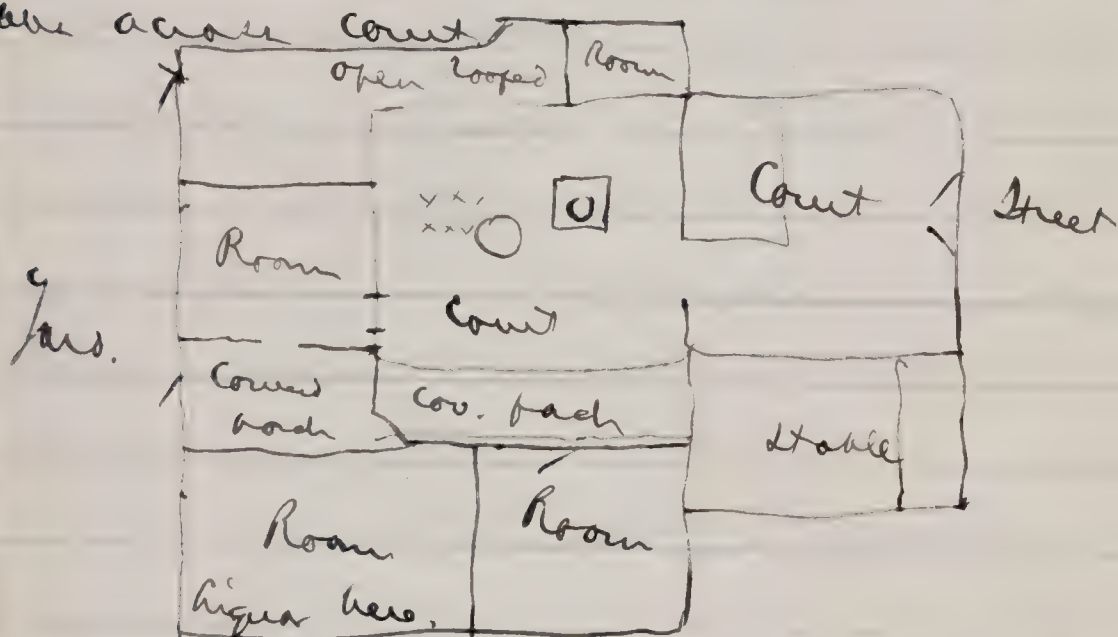
Came to Mi-nyuk-tang, To li pan luncheon
 place. There is an altar. Arrived at 6³⁰ &
 found a nice place with lots of red lilies
 stoppers and purple asters and petunias?
 at the edge of the ridge towards down the
 where all the spring came and about
 a stone.

At the edge of our village I saw several
 about wooden beds. You said we put
 them to ward off evil. They would keep
 away robbers & devils or. No one knew
 how it was done a why or a diviner, which
 would not do as well.

Six or seven men were gambling in
 the little room given in as we came
 in. The floor outside was wooden & trodden
 quite flat. The boys said no living things
 were in the room. On the floor were a lot
 of the paper with big characters on it. I saw
 some get over the loads of wheat on the
 backs. The boys lots get it and exam. pa-
 per. Exp said for old paper & riled. The
 characters are quite fresh and are such a
 mass in height. The gambling was by
 means of numbered slips about 4 in long
 and 1/2 in wide. - lots of cash were pass-
 ing. Stopped when we arrived.

The head of the man of the house
 called them in. People at the village
 cheer & kind. I was in the court as seen

gone down. Coal & Street. Great smoke
in front court where the Wapoon are.
About 20 people around in court. Rice
getting supper. Great washing but in
his long sided black basin which is
are not rain as I see him. Rice &
are across court.



The gamblers as we sit work on a
mat now about ten quizzing chickens at
a big pan in the middle pit. On
the N'op of the rice straw thatch roof is
a malar net. A cat lies the carrier
poultry basin go to sleep and then come
go to pick it with fresh water - to make it
clean. Very attractive. I like this. Wish very
dear one were here! Sun has set.

Aug. 20.

68

the perfectly clear. Air cool & sweet. Have just fed six or seven children with chocolate. They talk to civilization crowds, beautiful. Why not start a Hughes' Women's Education Soc? It would contribute powerfully to the leading of the women to "civilized ways".

Aug 20. Beautiful night & clear, sweet morning. Slept until nearly five. Are all up waiting for breakfast. No irrigation here save for rice which is heading now. The question as how deep to ask about the streams. As they pass the rice fields. They give the beautiful water.

Saw in this village many of the pressed bean and cakes looking like big dough balls where for use in making worksterline sauce

Got off about 6³⁰ & reached Chang Sang for lunch about 12 - a good 50 li. The country grew less & less interesting. More of the low, granite treeless hills, fewer villages. Interesting big city we came to, the old capital - Long Ho - above better. The crowds wearing big split reed hats. Fine and well

around the city, great crowds in the market upon the gate - watermelons, melons, sea cucumbers, fresh rice looking green, gaint, brown, & cloths. Saw a no. of fowls. Cows chickens, & fowls with little things. Yr. 1/2 with the meat. Paired women carrying chickens in straw broods on her head. At the river on little stream two fish about 6 in. each jumped out on bank and the boys grooved them as great delicacies.

After leaving Chang Sang where Grant & I washed in the little stream & got very clean I washed on to the next village - a busy little place with shops in the street. Then we crossed a stream & came to a bad bridge over a ditch. In trying to get the horse around this it without getting his feet wet he dumped me off the back of the horse into the water & sand. Fortunately I fell on my ~~front~~ knees and was not hurt but was very soaked with dirt. This is the way, a Korean to keep from wetting his feet, with no shoes! The business to work ahead of the horse with a dog & in

During his duty, danger me in dreadfully.
Near the Chang Dong village the river is
now dense trees tied into of old baskets & one
with paper wheels an arrow. What nonsense!

Much truckweed growing. This village
is made from it, grown up by two women at
the mill.

Crossed just a river in ferry boats.
I came again into pretty country & here I was
until now at Pe Chien which we have reached
- 20 li from the river. The country has been lower
again, but a vast deal of rice & other fruit
to be seen.

Now river meet Collyer of the So. Meth. who
used to be in B. O. B. L. in China & now two
in Jan. As Exp. to moving now to San So.

Toward a Jap. Druggist in our house at Pe Chien.
He says better the Japs here. They are the mean-
est sort. This Jap. has a drug store? is sitting
in his door counting up accounts within
reach of me. Our house looks out over the
rice fields & is the first house of the town.
Now dense thicket today with patches of

men sitting on tiger skins & women re. Some
poor openings in part of them & tops & dines
rope.

Passed a grove with ropes men over it
& fastened into grooves. Why? It is to
protect the backs of an unclothed body from
the sun.

A very generous set of children in charge.
They go away to each other's whistles, we
go to them. Just scowled back with their
eyes or such treasures.

Great hospitality shown each house
as we. We go in groups & settle down.
Several boats came in to settle with us
but we had stayed there for.

Two boats hovering today, took
lunch when we did. Fresh had a chair
& cooler. No cooler near black feet
like the Cath. bodies. Quarters had a car
doubling & was a spectacle.

Each house has large copper pots full of
slow fire for heating water. No green
tobacco of which a great deal is now.

the mud holes dried out in the fire in
the fire pits below upon it was over.

Passed company of farmers leaving big
pots of stew on sticks - women, men, women
& children. No sticks people as the women
are.

He says there are no beggars now so
rare. Have met only one on the road, and
in P. saw only one who came through a
hardship of cash in my room windows
apparently wanting more.

Got to a lesson in Eng. got home last
in words today in d. + r. he wants to
add an l prolonged - like the aspirate
on cat & rat, instead of holding the
tongue to roof of mouth as he do for an
instant so as to cut off the final e sound

Passed one school today in the village
where we met Coligny. Two small boys
were learning Chin. This the only school
I have seen in Korea.

Have not seen a temple. Across the
troughs are back in the hills, and some

Aug. 21.

• evening loads. Visited one near Pen-
 son. Asked men of the first village what
 they thought of - not one. But would not
 say more. I will see this of preachers. I saw
 him the head first had a woman brought
 to him this a month. 40 li this yet.

Aug. 21. Left Pe Chien at 6⁴⁵ this am.
 got a good night's rest. This country for
 a long while. About 10 passed two big
 stone figures on a hill heads & shoulders
 one of a male & one of a female Buddha
 the male large head with square hat with three
 round knobs. Not with round hat
 two stone. If I had carried this out of
 solid rock of Red. present 500 yrs ago. Used
 to be a temple there, now none - but the
 people go to worship & offer. Carried the them
 for some miles down the valley - never
 been seen 30 feet high or more.

Left, drove, ride & walk & reached
 home without stopping for lunch at 3³⁰
 very weary, having reached most of the
 80 li from Pe Chien.

The approach to Leane very romantic. The
 rocks rose about high, precipitous & black
 or red with rock. Around the river a
 boat was drifting in the old place for
 about 15 li off as the Leane made
 meaning over into - 18 or 20 feet high
 right over the river like the Great Wall, then
 a way cut with modern road as holes
 and here with trees high. Arch of bridge
 Western architecture with nice little Chinese
 or Korean style bridge. There was at road.
 The French Legion camped here. The
 way. There was one of the. despoiled. with
 not crossed by bridge - red brick.

North of the last town is the old bridge
 where the Chin. soldiers were killed. It
 is falling into ruin now. The road was
 here. The old house. The tower high
 the river arch marks the departure of
 China into the country of the west

Passed a funeral - the bones of a corpse
 being removed to its final place. Men
 came with paper. People went about

in white. Two men have them on a stretcher.

The women down here seem less concerned about being seen. They wear some of their colored semi cloaks and headscarves. In front of some houses in the near village were dancing girls.

The sun was hot on the sand across the last plain but here in Lhasa it is delightful. It says it is no cooler than Meade. But the air is good! Good? G. P. Z. & China cities. It is here in a place were set off and held by foreigners. Norton et al have a good command. And. & Miller has too.

Miller pleasant but weak. Under. Good strength. Norton tenacious but incapable. Allen not but does not want an associate - wants an assistant. Accounting position is a problem. What shall we do with her.

In many places there have been been growing on each side of the road

Aug 22

76

Making things very pleasant. We have
had a most pleasant trip from Pg. 338
to the beach only 161 miles & he's a
great & clean.

The Korean soldiers, pickie men & bull
as increased greatly as we drew near
the city. Farmers as poor creatures. The
best as Jap. Modes evidently.

In the evening Gault's waffles came about
said the great war had come around, prom-
ised to give him some soap. He wanted him
to have it. This was to his credit.

Sunday Aug 22. Russian report is next
to Victor. War is soon over. The one to
lose & by far a long while. Then Russians
began to howl & let off a howl. Victor
was asked to come & see about his side
of it & replied that he did not wish to do
so unless Russians replied that they had
their fingers in morning often looked
to someone as touched. Victor says there
are 100 or 200 Russian soldiers here and
that Russia is practically his enemy.

When the King was in the Russian capital.
 - it was - there were columns of soldiers
 about & no stranger could pass. Not
 even on other side as the King's barren
 quarters. These things have spoiled the mis-
 ery. even in their quarters & days. The Rus-
 sian soldiers are hated & feared. The
 soldiers whose bodies & just but griefs
 checked. too of them. But other soldiers
 were cruel killed when they were at the top.
 murders of queen & execution of joy.

As to I. I. these victims are suspicious.
 Not much real work done on the Chinese
 line. Both think that enough freight to pay. as
 to a low - mean line & I. I. it would not
 pay & also the Russia does not want such
 a line the the joy. do body. There are no
 the freight of back. Each can raise its
 own products & imports from a distance
 only watches & a few such things.

These the great watches of fine stones
 six or seven inches, dipped in sulphur - not to
 be lighted soon in another fire.

In four papers Union was stumblingly
from No. 1 and the only paper was the
"Lads Paper"

Union says as things are looking now. The
Lads Paper contained the Prime Minister's
proclamation stating that an understanding
had been reached with a neighboring power.
that now as things are to go back to the
old ways, the Minister & Temple to be rebuilt.
the old ideas & power to be revived. A. says
the King gets up about 3 PM. goes to bed about
3 or 4 AM. spends night in business. After
noon after. Church. The church gets 1000
pennies in a new form. After & before each
day so as to give back to our money men
as possible.

Went to Church - Chung Dong - near the west
gate where we came in - This gate is called
the New Gate. They were flying before the ch. &
there were lanterns & bunting. This is the King's
birthday. I counted about 75 men, 10 boys
& great throngs around the doors. The ch. seats
were loaded. Could not count the women who

ever believed a petition. Several Japs. were
 present. The sermon read 1 Peter II, 13-17 & 1 Tim
 II, 1 ff. - all teaching patriotism. Then he preached
 from former passage, showing that God had in-
 troduced rules for protection of righteousness and
 punishment of vice. Japs sat in our corner
 during. The Japs were in coats or waists,
 long old hand. Socks. The outside clothing
 of the men was hung up on the middle por-
 tion wall. Evidently the rest of outer idea.
 The general look of the cap. is different from
 that of Eng. Preacher. Rules to be obeyed as they do
 the will of God, not otherwise. Had to be with a
 speech at this time - men to keep mouths
 shut - giving? to political conditions. The
 hope of freedom as a nation is to be
 found in our being able. Protection of land
 not measured by Japs. or size but by ability
 to be a great land. Why not? Because
 we are not covered good land too but
 cannot do so. For hope of land have been
 more we see than as now China. In
 the country where it has not been so

heard for them the people have expressed
 how can we come to doctor just concerned
 on disease. Rongpo, how man. Then a
 man came to speak from audience. Miller
 checked him & a minutes later in paper for
 King, then sang & given to them "The counts
 'tis of the" & took collection.

Met Bee of So. Bee says they have 4 wor-
 men, 2 single men & 2 single women
 as as in Chella view. He has been in
 leave but is going to Chella. where their
 mission meets. At present they are in **Chen**
 Chin and Han Lan. There eat occupied
 the province rail - Cheng Chang so the they
 wish to do so. Too too poor. The people
 conservative & prejudiced and no great
 progress made as yet. At Hong Chin on
 northern border of province, the Post. are

Several new solid brick buildings are
 going up around the Russian Legation
 property. Miller says Russians are putting
 them up as speculation for renting a
 business purposes.

Mrs V says the Bapt. here are non clastic Com-
 munionists. Originally there are no men
 bound concern with all things in common
 one believes. Mrs. Van Dr. Jordan says. have
 eyes & which a woman come what things
 the others are ready to have but with what
 others didn't want to have these things. So the
 socialism was broken up & slavery & colored
 ownership introduced.

Mrs. J. says no women really in leave from
 Eng. or Amer. with whom they can have relations
 several in the Episcop. Mrs. Walker, Russian
 their. are pleasant. The others are better, are
 but don't get into with the others.

As to woman's work Mrs. V. does not
 know whether much visitation. is due to
 non clastic. names. J. says there is no life body
 connected with their church near. Mrs. G. does
 medical work in non clastic. names. Mrs.
 Thorton does teach. J. says occasionally with Dr.
 V. but neither the medical work here is bor-
 rowed.

Mrs. H. says how are Misses & College here

Farmer has built two residences next door to each other, and is attending to have a girls school here in Seoul. His seven sons regarded as a set man with disregard of all civility. These sons are right for so. No. 10 came and let them come to Seoul but to some different part of the city.

In Oct. I spoke on humility - not leading to the mission meeting - a very pleasant thing. One of Central China Missions says I had hit the nail on the head, that they were all in danger of taking the dominating position - while preaching boldness - needed this thing especially as the condition of blessing.

Oppenz. says all the missions here of his mission & ours agree in not paying salaries. He is certain they have a few pd. chrs. helped under the preacher. Iq in this school they have only one boy when they appear and he is a sort of adopted child. Bq how to have certain dress. One could not buy it. Others dropped in & got it for him. The people could give. Now have a

pendant for church building & do it for the
 View. agree that the country is not poor,
 that the people are prosperous

Chn. News was started in April '94. It
 is a weekly. Almost all the work is done by
 Koreans. Various teachers and avales who have
 been the best teachers know Eng. & so their
 Father trained in our boys' school. 300 or 400
 subscribers. Price \$1. a year plus postage =
 in all \$1.15. Does not pay for it, but will do
 so in some years. And - carries it 600 or 700
 would pay for it. 8 page. - 1 for Contrib. article,
 1 to farming, 1 to arts & sciences, 1 for edi-
 torial, 1 a Condensation of the Court reports.
 6 reports etc. 1 page - 2 columns to news
 of the school system, and of the and 1
 page to church & mission news & a paper
 wtd. task. On last page foreign news &
 advertisements. One adv. & vol as it should
 be the job of 15 American places.

Paper - Independent. Exp. edition 300,
 Korean, 600. - price high & no. of subscribers
 was falling on a high price of subscription.

Chin. Advocate - the Union. Paper monthly, a J. J.
 Union sheet - about 3000 on list, weekly 2-9.
 Town a lot for distribution. Reports. Monthly
 Circ. about 250 Conjectural Two Japanese bo-
 pers on list & others at Yenching. Court 9 girls
 in Chinese. Independence Club No. Magazine in
 Han. Chinese. Circ. about 400. Some club pub.
 Union an irregular series of agricultural
 brochures.

Vinton says the thing is the property of the
 last speaker. That the Red Cross edict was
 simply the fruit of the last interview with
 some conservative. The next edict will be
 the fruit of some progressive interview. This
 edict is simply a slight back to Red Cross,
 and says, turning out foreigners, but V.
 says the country has made great progress
 & the people would not stand return. The
 people here don't know how they're free
 but they are beginning to say they are
 as fair forward. freely.

Jaisan got out an extra at midnight
 when news of McKinley's death came. The

mission. and looked at midnight to
 view the sea, - high of such inter-
 view in Korea!

V. says that Brown made him hold on the
 ground. women; what do they waste on
 beauty or is gained by squeeze outside
 which he is uninterested, making as well the
 country.

The housemen & workmen were busy on
 the new Russian houses. V. says one is for
 the barracks; another for Miss Jantoy who
 is a Russian lady & is carrying on a work
 for high Korean women. The two house-
 keepers for ladies. He has a club for the wo-
 men. Archer is married to Mrs. J. J. J.
 been for two years - that is higher - but
 he has been kept here during trouble. The
 new room is from Tokyo. - a good man.

Thint. says the Koreans are far from dull
 or stupid - as on the whole & fair, but the
 few people. of the officials some are black
 ones & live - others are proper and fair
 but capable

As to girls school marriage is the only thing before them. The say that the school was a disappointment to these women who came out expecting to find a young ladies seminary. When Mrs. J. J. went school was reduced to 16 girls.

Appar. of J. J. can be relied upon. He is a careful, accurate man. His articles in Rep. on Education in Siam the best that have appeared.

Aug. 23. Mrs. J. J. says vegetable much was scarce here than in Japan. On way to Fusan bought 15 lbs in Nagasaki of potatoes for 45 cents. Here never got them for less than 2 cents a pound. Coal hard to get. Costs about 15 a ton. Wood scarce too.

The Chinese are much in evidence. As we entered the city two were repairing the drain through the Rikins Pass. They are the masons & the carpenters on the buildings. They are the tailors for the foreigners. One sign was by road "J. L. Carpenter, Furniture & Painter." which appears in three languages much in

Joseph

Cook

Confectioner
and
Pastry cook.J. B. Yarmelle, Confectioner on board French
mail steamer and in French

Josephine

Cuisiniere

Pâtissier et

Confiseur

Ancien Confiseur des Messageries Maritimes

The old Chinese Legation this is falling into
ruin & is repaired. The Chinese were an ex-
cellent. The British Legation took Chinese work
the American who was here & operated
things in her stores as adviser to the Eng.
Legation. So that's the way the cat falls!

Now this the Jap. quarter - well kept on the
whole & was as good as the Korean beds.
as usually the ropes & knots were
wood streets as being run across the
city. There are three or four palaces in it
the King is now in a palace in the

is to be a big job. It is near by and the
 Egyptian seen in promise is to be the
 city. The Russian by is on the high level
 our mission wished me to buy. Its walls
 threaten could be seen far off and the
 it is a suspicious frequent some killing
 who ruled. When a fine of the wall of the
 the police force, the king stepped at once to
 Russian by. Having some fresh attack on
 him.

The city has no attractions for me as a
 place of mission. work. Yet now Peace, I can
 not avoid a dancing the toward such work
 as at Py. This seems very poor to me,
 but in time, but I can. It has been devastat-
 ing it used to be to a country boy. But as
 not rain over the whole. Students here.

There are about 250 members connected
 with the city churches, 200 with the Cheng
 Sang Ch.; 30 with Hon Sang Koi - Moore's
 place, 30 with Yeh Mat Koi - at Gili School.
 The former church is in Syung Pouchai
 - about 13 members here. There 20 elders.

How are at Agimur V. Sg. but soon
 for the went too soon after. How are
 one elder now in Chaytai; and only
 deacons here. What trouble with Elders?
 V. Sg. the power piled them up. Were they
 poned to have increased power with the
 foreigner for getting debts collected etc.

On way to Seow on sat. we passed by
 a group under a tree on a hill top. & a
 spring, well, house etc. A young man was
 on the ground preaching to the others of J-
 me. Was connected with one of the wood
 churches.

Swallen Sg. they have 19 members, and 15
 catechumens at Genlan. There turned out
 last year, 3 for admission, one for deach-
 eaners, one added to the Gen. Cath.
 The people tolerably open. In country like
 Swallen found no such openness
 as in Chaytai do, tho in the spring at
 Ham Hyung, the cap. of province, 40000
 pop he was thronged. Later there were
 fewer came. Could count 10000 people

from the case of Hain Hysen. Swallen went
to have him occupied. When he returned
the eyes to lead men into his pro-
cess than to R. where there are so many
groups of Christians. Algie with other
rich, help. are at Gusan. In much ch.
as a good many converts taken in there
about 19 baptized members. Swallen took
in a lot of it there was a plot, on
it going on. How to go for them back
in going to build a church for them.

Joe went to Gusan in '92. Tullie was
y. of Joe. Search was the first other
Haidie, Swal. think. Tullie too went in-
tend to lead swallen man & son ladies
y. Haidie is coming back. Swal. would
how Joe was at Gusan he would like
to go into Hain Hysen with a doctor. H.Y.
is 90 mi. north of Gusan. Coast steamer
run up to Loko which is on the coast.
12 miles from H.Y. Coast road run up from
the coast.

Swal. Kaitasig^{ic} is a good man.

91

So too rough with the. I would a great
deal & sell books. I was. nearly dis-
like living so far from the Korean
in the pop town which has a population
of 1700. The N.E. Koreans are
the most backward & conservative.
as are people of "lower". The province
is considered rich.

The Korean town at Wonsan is 2 mi.
long & with beautiful surroundings. The river
runs on edge but is far from the water
gate town where the bay narrows that
certainly not. The river is an extraordinary
place near a marsh. I was. I said
to could never give consent to building
a house there (sic! Do then doctor know?).
I was. I go middle of town a marsh. The
tide came right up over street. So
water runs in & over the Korean town.
The Japanese are between them. One site.
near the. never went to the river again.
over but even not desirable. This
back of village not a road. Wonsan

how to cure boy a mile out to me.
 In Nov. city between 15000 & 30000 not in.
 deciding her own day will give

Mrs. Swallen had a girls day school
 of three girls under the Bible woman as
 teacher in her town. These children of
 Chas. men, - two of the mothers were not
 at home & opposed his going. 14, 15, 16 are
 this year. not married. Father went
 and was given some from Chas.

How no Chas. helps. Job had a
 but he proved unsatisfactory, doing some
 house & good. Did no work. Worked in Swallen
 store preached the gospel. Swallen. Swallen dis-
 missed the school church for 2 weeks.
 this man antagonized him. He was kind
 young man. Swallen thinks he never did
 anything. Job said he was better than
 any other two Swallen. Swallen turned
 him out. So at once, he was kept too
 much the more offender of the people -
 by pulling away? Mrs. Swallen thinks the man
 is a Chas. keeps his family & school from

Kept Sunday.

The church house was over by the school. Swollen stopped at the house. The teacher was an idol. The people would it and raised money for buying land where in came up to support the school. Swollen kept John's house. His servant & another woman otherwise called their money & came down to make up the Bd. of Trustees to run the school. When bought money they wanted to put it out at int. at 30% or so. Swollen objected to it. He wanted the Can. to do nothing without his sanction. Ch. advised to buy land. Can. didn't do it & left money in our own hands to put out at int. & let Swollen put them to buy the land. After time we were put out with Swollen because he opposed putting it at int. They bought land for company. & were given house on member of the company who had made money of the field. Paid not in as far as it was but had paid as low as 30. This they put at it. Some told Swollen

of this. Not evening the two paper was-
 covered to talk about it. Good. So
 the collection of the cap. of good &
 many were "volunteers" the varied tax
 discourtesy to him. By all followed the
 or rich man & decided the swollen
 cured much to them but they were ripe
 to see this own place & money. I am
 quite people I had heard things about me.
 I said to me - siding - with me - that
 the other called me a Pharaoh, I am saying
 n. "I won't overstep my rights in
 checking them from going away. So this
 point I had not received anything.
 I only pointed out one & was corner
 in all this and things came out & the
 hope showed to to have been given
 me. At this point I found nearly all
 cases v. me including my own lawsuit
 The one of them was two faced. So I
 told them a human antedote, direct
 to heart & united disgraced members to
 of have met right & we had two

day of paper posting one of the most
 blessed times we had ever had. Then
 I gave them a treat on Queen Cove & dis-
 cipline & showed them their error & that
 we would dismiss the whole Church.
 as I didn't know who constituted it.
 It was the only church there & we would
 just disband, leaving the people over
 to the Lord. I would soon know who was
 his. Now we had many too at the
 man, soon came back into the Godstair.
 I took the dead to the wedding. So & then
 the person ch. did not depend on them.
 Then day by day we almost came back
 home down in love. The rich man &
 the beggar came too but did not show
 feeling. as yet some expressions of love
 & planned to get to Christ, Ch. running.
 or pastor and good to the poor.
 Swollen up a good time, we could
 get a most wonderful outcome. But
 that was not feeling of pastor to
 them & even before. — Swollen up we

glad there were no ordained people there
with power to assist him. Swasey
had indeed ch. here - a case of adul-
tery - made up of dismissed people or
from other churches. One of the orthodox
bishops goes to preach to them.

Swasey says some of the trouble in New
due to the disaffection with him which
Robt. and Cooper were stirring up - pointing
out that Swasey was opposed in Cong. &c.
trouble due to charges from Robt. & Swasey
thinks that the vote was so farward as never
before. For this reason he copied this year
the 20 to 25% of what an 15 are on vote
for the church as those already copied.

How bad I am now hope for some
in power. One man and two women
were lost for a bit of dishonesty. Cases
when he heard of the case with two diff.
articles - I am for making him and
his conscience. These papers are into
the street. Some regarding letters. I am
that he had power from the L. that this

canoe was in. Put her side a org-
 pater her voice she insisted on being be-
 pended on her husband: then he put
 her off. Came with question to him too.
 Drove 50 hrs in bare afternoon, in the
 people don't come to mine for their
 power solution. Just her to come to
 dwell with his spiritual questions.
 Then came asking whether to credit
 him to publication of his. Has given this
 \$15 to Wood, \$10 to paving road &
 \$5 to her. She would only living
 \$2500. also the now to be an into
 wish to work to. Used to figure to
 do it. Now would to do better, still,
 the as a little work. Gave at duty
 work of working both. Cost 10. to
 Ch. As way driven 7 miles
 to see so to would to get a ser-
 vice for her so that she can go. This
 now has been only 14 mos. a Chr. too

Swollen illustrates the suspicion felt of
 the R. Y. work single because quite recent

Can not deny that others show this. If the work
had not succeeded would have trusted it. Even
this is human but it is war of power.

Local. Tell of Kide's office in N. county. There
was a group of about 100 residents of the work
of the gov. the people men. a group of Kide
had a piece in their group & visiting it told
Kide that it had not been visited by
either mission or paid help. So Kide went
down & gave the people \$3. toward a dr. & got
them all into the 10. Me. board. It was all
unwieldy even when it took it up. But told
that he has a right to use his money & he
pleaded that no one can dictate to him.

Went at 3 to the old road ground near
barroche one used by Chinese soldiers here
often as cholera hospital. Then the Chinese
had a patriotic meeting in celebration of the
King's birthday. There must have been 500
more present and the Gov. of the city who
used to have been in Washington who is
not a chr. & a young man who was
the master of the school accompanied the King.

can compare to John Brown, who was
 raised in Allen's camp in Maryland who
 is a Christian worker in some mission &
 an African spoke. What do outsiders think
 of all this? The Korean & Chm. plgs - a red
 cross as mission. An American both. Place
 the two cubicles on side of side. Can
 outsiders do other wise than identify others
 with a liberal Korean independence group
 meant? The Meth. Bp. I accept this with their
 power & making cigarettes. I would not
 want our country to be under their influ-
 ence.

- By the way, need 1. Present suppression
 of districts by ad. great stimulation can
 2. Advanced training for native leaders.
 3. Wash away women.

That is the Indep. Ch. speak from a spirit
 that wholly lies on the part of some members
 of the Yung Nat. Chm. Church who wished to
 do some work unimpeded or controlled by
 foreigners. Determined to raise money to pro-
 vide for preaching to the Chm. get \$100

for this a year in process & during this
 got in some new ch. ch. A man from an
 of our churches under his office joined &
 made his representation saying that Govt
 was going to employ me, ch. - body so
 high an opinion of them - on the railroad
 to be in themselves that he was to have
 charge of running the ch. This party boomed
 the enterprise, but some of them that they ought
 to be of the thing to mission, did so. He
 disagreed was fled when Govt. heard of
 his scheme. Now the Ch. saw its mistake &
 would like organized as regular church.
 His rat has got as no money. has had
 time to give as pastor or overseer. Tinton
 thinks it ought to be done. He people to do
 not want of to come in from the church
 at women's place. He has experience in
 body, & thinks as who wish to be bap-
 tized should be. He today. went. started
 early in '96 but was not known to minister.
 until early in '97

Mr. V. S. G. is in a splendid place to

6 - but "I don't know whether I should like to live there". Now of the Garrison mission. thought of putting up in the little Dr. reported it to them in summer.

Mrs. V. declares that the trouble was in that no two of the single women want to live together. Have personalities that clash. One wants to have stove room unlocked to meet the Mr. Another wants to lock it to keep temptation out of their way. One wants to sit up late; another to rise early and so on. Each one wants her own house to live in.

Visit. for his day, before who I suppose will leave in 28 with a day.

No Korean tele. his looks good but Eugene wrote on Aug. 12 that the telegram sent to Mrs. Davis from Chem. on Aug. 3rd had not been recd.

I bought two knives yesterday - one wanted \$3 for them but I got them for \$1. Not in about a fair proportion, the for a 15 cent fan, then asked 20 cents.

Red sky last evening & now rain open
- in the west shows what signs hold.

Property - V. sq. has the grant. is supposed
to be the owner of all land that any man
is free to build on any land unbridled
on. Wherever no laws agree may
build upon the & main land. Unbridled
land may be used but if formed a bridge
register in & appropriate ways for a
house & garden then given. As no rights
guaranteed?

Regarding Women's House at Rye. Your
mission actually asked for \$2250 = \$1750
plus 300 + 200 for over plan other houses.
The other houses were not done so the
balance was guessed at, but a clear mis-
take was made in stating things so, when
they were counting \$2700 knew that the
other \$500 balance would be required also.
Now want the whole amt. needing \$2700.
Does contribute in making est. but
ought to have the full amt. The balance
could not be fully known at time the

Government.

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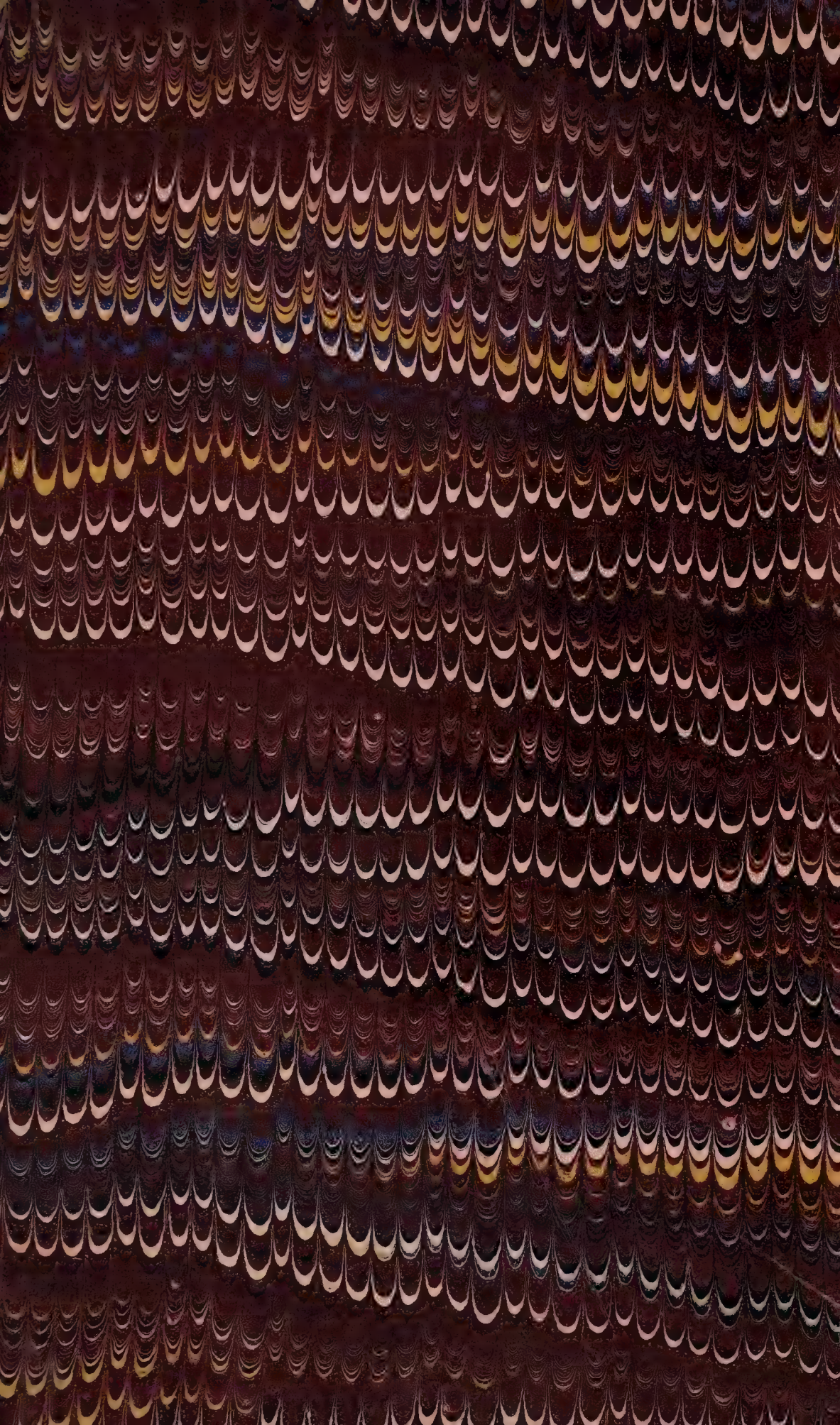
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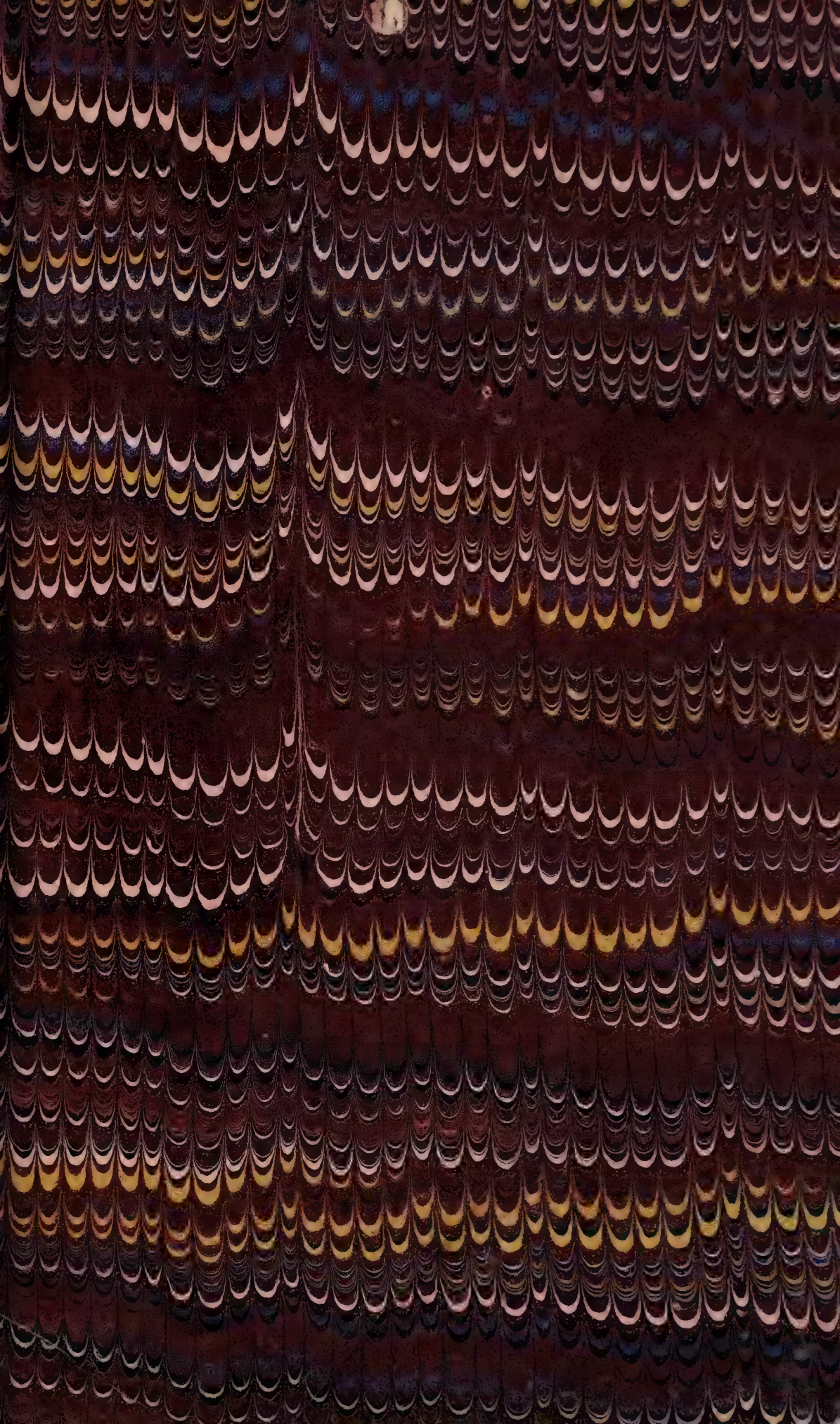
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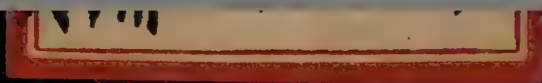
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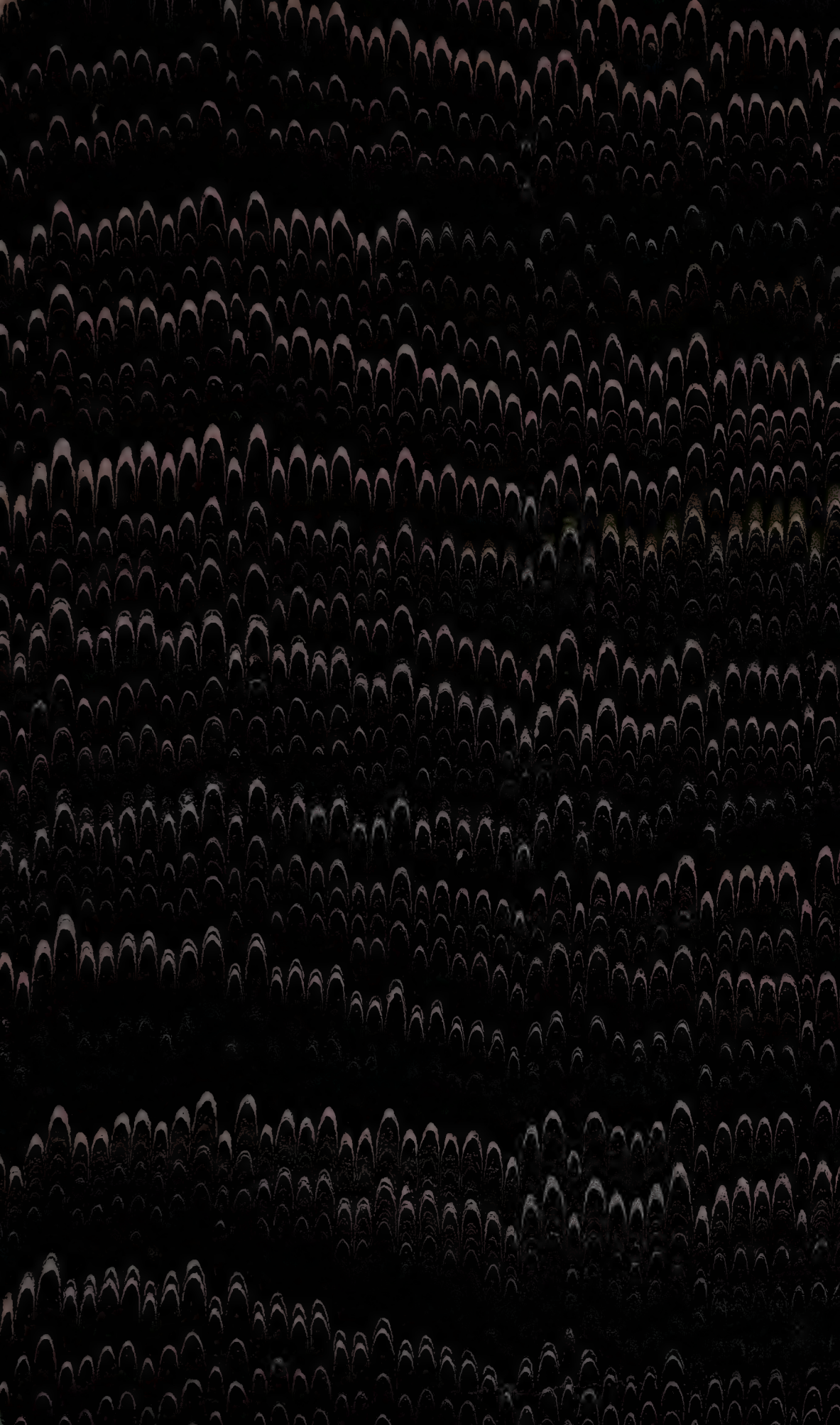
H. R. G. Spurr

Personal









Aug. 24.

1st of C
Aug. 24 Appenz. In Eng. dept of schools have
180: 1 American side show department we
have 50 Korean boys. These last can & go
& not knowing Chinese are sent to school.
Name of school "Union for the raising up of
Christians." given by King. Have 20 boys of
college grade. There are 5 or 6 boys who are
nearly fit for Freshman class & who in 4
years would be turned out on leave of a semi
good college graduate at home. Have nothing
to do with boarding. There are 17 ~~boys~~ ^{girls} which
are accommodated 50 boys or so who are in
mission under control. Those who are
from Manch & such as away there. As
give them as the place a heated room &
light & covering. Have nothing to do with
board of any. Each boy pays 10 dollars in-
tense. And to receive gives 6 rows best corn
that grow. Government pays tuition of \$1. a row
for as the boys in Eng. Department. And yet
never last year. Boys can 500 & a
so in satisfactory. Latest enrollment in 9

For perhaps 150. Only 40-50 have been
 with us for several years - & are fine
 fellows: not as low hearted. As who stay
 become Church members. Some flock in for
 loving the crowd; others are individually
 real. Not many are converted of ten
 I don't trust the average Korean students
 regarding love of sin. Great majority come
 from city, the boys from some plain
 every province. Don't give any money to
 boys - save to those who work. Many of them
 work in the Press & do binding. Some of
 the boys are in the school only for the love
 they put. Have no separate Biblical department
 in the upper classes there in Biblical in
 situation but not in lower classes
 School new from 92-93 when Q. was
 have had only 44 enrolled. Few letters
 from them in - especially are advised of
 job and of reform. The Japs. stored his
 up & did a good work here. I am per-
 Japs in many things no expert &

go to school before the war the Queen then
 can have the court. for the three years
 checking on the power of it. There has
 been a court. school which has in '94,
 about 4 pupils who had been there for
 8 years with no books. Before was in the
 school & got out quit because it was
 broken. The money for it were pocketed by
 the officials. In Dec. 95 the court. got new
 pupils continuing good to but 200 eggs at
 1 a mo. into school to provide a tutor
 for each 50 boys. - the school meeting the
 tutor. There are now four Nat. teachers in
 the school. While Brother here, each boy
 to come under foreign instruction one a
 day. Brother was came back into school
 & a new printer was came. All of the 4
 teachers in Eng. & the 3 in the church are given
 aim of school to go. I was sent in '85
 to begin education. work at home. work
 was not acceptable then. From Nov. '86 to '88
 highly met boys daily, but had no b-

lipian service with them. In '88 began
 with Lady Prayer reading in Eng. having
 no Korean books. In '86 we had the bag
 put them for work. This made people
 we stopped it & school stopped - but
 moved 50; 86 enrollment higher but
 refused. How 25 to chapel. Now have 150 -
 we require to allow chapel. How we
 established the school in the time of Eng.
 teaching & it is a distinctive Chr. school
 some do not come on that ground. We
 cater first to the families. Give regular
 students - whom we used as under 120,
 how are the children getting. What
 school is moving along as a primary
 home. Want to get Chr. workers from the
 school who are to act & represent Christ
 & mission. If we don't succeed in this
 we shall change our policy wholly
 how offer for repairs, fuel & other. But
 but the school could wholly pay for the
 outside pan mission salaries. Our con-

had not found. a set of general open-
 movement one has no right to when it
 is so. If did as those to a changing
 union in some cases. far as our
 lectures on that & had higher for some.
 on them & as planned. It required a de-
 bating soc. & attended & worked it with them
 there no looks in the school. The inde-
 pendence club has 1200 members. too active
 - a few chm. in it but has not the idea.
 This club has a debating club now model-
 ed after the Whistler of the school. How op-
 pos. now two of his members to go down
 to Chung Yon to start a debating soc.
 there. At summer camp had a debate from
 the soc. on "The time has come to adopt in
 the main United Civilization." The members
 saw the old cause. & all the vice min-
 istries were there. See how. The man at
 the top. carried the ministers. On the pop.
 vote the q. was carried tremendously.
 The members the Russian influence as

beginning to distrust the pro Russian
 are kept by. This while we are waiting
 so as that boys are under no pressure
 of time & minutes.

There are Royal English, French, Russian,
 & German schools. The last one back
 there but was much financially done
 in 1918. They are supported by the Govt.
 In Eng. are two teachers and 100 boys;
 in French one teacher 75 boys; in Russian
 & German one teacher in each with 40
 each. The Govt. supplies some indus-
 tries to the boys. Besides that, they
 teach boys some other branches. No Eng.
 school in the district, but 3 or 4 tutors,
 & is only a making impression.

Japan is aiming at creating a
 future that will leave the outcome of
 the country. To unambiguously & courage-
 ously and the having no such any doubt
 as advice of the Govt. which does
 not take his advice, is pressing ahead

and Appen. thence are to the strongest
man. the Gov. had used some paper.
pretence. I. said people were founded.
Plans for women & in other in all the 1890s.

The King & crown covered & hypocrite.
People knew it. Royal Household Report
told this & that. Edict sent out for
4000 & 20% on gross value. French mer-
chant. Jaurès put out a proposal in his
paper to the people. Brown said to go.
pay nothing. If the King were going to act
crookedly. So the King crawled down.
Jaurès turned to the people directly: said to
them "Jaurès" what can the cabinet of
men do when 12000000 are and as
united against them?"

2. I say our first step. has been this. 18-
ty's. After that the other properties on this have
been bought. A year or so later - 1891
'88 the Russian has come back been
bought cheap. The Emp. owner. Legation was
near then the Embassy Palace was back

The cursed law for raising loans for
 sick women. Who now bought a piece
 across the city of his own when he
 proper to go and live.

Called on Sir - a frank, kindly, rich-
 minded of sound judgment. Thinks on
 the whole things are now promising though
 they were, that the country here in some
 as pure, education better and a pub-
 lic sentiment a little raised. Believes the
 people but would not trust them for
 the moment. Thinks them as quiet, peaceable peo-
 ple. Thinks Jordan is doing a great
 deal with his paper to train the people to
 think for so and to speak out without fear.
 But the country's officials are rotten from
 top to bottom. A squeeze the no end. A
 man in Egypt. Hopes for the Royal Power and
 an Auguste believed the road to, but
 on the strength of the road to be secured
 he over to work. How? If he hears of
 men who have money to borrow

it from him & to trip him before Sam
 negotiates in Sam's desired complaint &
 so beats it out of him. Whether less
 than lies & encouraged good things.
 Recently the king sent out the men to ex-
 amine & report, i.e. with full power to
 spy. Whether at no. reduced, this the
 business was offset by too much per-
 secution. But now just to let things
 stand & so are getting in men & leading
 the king to police their land properly. The king
 opposed would like to put Brown out of
 his place as in dept of power. So
 have. So get around him how set of
 the household Dept as an independent
 thing. His assets are from custom & land
 tax. as then in Brown's hands.

Now am the palace with Dr. Allen
 Nevada's place of 100 acres with
 coach, audience room, private apartment,
 stables, rooms. The place where queen
 was murdered & buried - a hill

moved the room, the great banquet hall
 surrounded by palace later part,
 sitting on 48 stone pillars built after.
 said by Jai San Kuan, the new Cabinet
 council building but by wide the
 room the, garden with chimney rising
 away from building beated of this fire.
 In part of main gate as big dogs of
 stone to keep off the hostile influence of
 a distant road. In court on back of a
 stream four stone water figures ready
 to pour on a stone turtle. Path for
 deer round about. This old room of
 most ancient building. In rear the
 room, ground as green line with
 out cells. The candidate sat on ground,
 by the king had position. Near the place
 where queen was murdered - in the
 room in which is buried a spirit of
 on road by entrance to the spirit-
 in the room up, Russian palace.
 green & painted. Low tower character-

less benches standing by. As we
stood in the magnificent banquet hall
we could look straight across to the
big fan which the Kc cathedral pointed
down at this place. Not the historic
site yet. The Sai Wan Kiu carried on
to last great presentation. Now the Ca-
thedral looks down at his deserted
hall & the abandoned place. The ground
gives him the low hood that - 10 ft.
wide - leading up to Palace.

The far. get the city & Brown Memorial
for the new road. Some 100' idea for
work. Like to do road trip to have
credit for doing them. Allen of Maclean-
day was an unprincipled man without
ability and let counties for each with
out making anything for it. There was
yet someone his influence.

Allen of Queen was favorable to
peopling & was the one positive face
who could be reckoned with. The Japs

made special mention in writing her.
 things required this. I don't see any
 of the great statesmen of Asia.

As to education Allen says there is
 for a great opportunity, now in days
 of universal dept of moral education.
 Allen has not recommended by the
 legation the ridiculous shorts his ability
 to handle the ship. It is also that the
 English school has been passed
 from our hands into the hands of the
 who are the Chrs. - just the opposite. Only
 Brother et al. settled & App. and. could
 not say the thing is a new Amer. Chr.
 was could be got. Hutchins has made
 a good school. As work in Eng. Allen
 says he thinks they are thicker and higher
 than Brit. schools. No man made it
 could be had a man!

App. of Allen is the most impor-
 tant foreigner here. Can he be expected
 to meet. App. of Allen is the most impor-

Scianton says the boys 817 members &
 400 probationers. There is organized churches,
 Chm. P. Y. Person, Lane 3, South 4. There
 - local preachers are in mission employ
 and a no. of unpaid class leaders. Some
 have to have exams. & they up with certain
 requirements. Of these 7 preachers, 6 are in
 the city. Open courts to city work & would
 develop leaders - there was questionable
 material sent in in the city. There had
 in past pursued teachers in getting for ex-
 aminations, who did not do well for
 the exams. Let of all but two because
 of reduction. While Mich. Bd. has been
 not because of bad of Russia but because
 of poor. Reduction. While has natural
 causes of the favorable attitude to Christianity.
 1. The barrenness of mind & spirit of the peo-
 ple & the doubts, shyness, narrow prejudice of
 Christianity. 2. Dissatisfaction with all life &
 families and youth. Church like David
 army - all the dispirited, in last re.

A general sense of this but wish it were
 deeper. On getting the great needs for women
 for women's work. Home so degraded as
 that no elevation or other change of women
 character. As to the prop. admits that the in-
 fluence has no technical right to own
 them but in the fact that they are to be dis-
 tributed, found out to go to disturb their
 position are support them. Too much for-
 eign property held outside of healthy pub.
 Roman Cath. own a lot. On way of
 working is to put a man in charge of
 goods belonging to them at removal that
 other than us for a our others. Just of
 one man who felt surprised he was so.
 up to be a Cath. next because he believed
 but because he cared, it cannot keep a
 look for his own at all. Now, one
 looking but also to match with such
 desire. Seranton says he is how to do
 getting in this way. - hasn't experience -
 thinks it does harm. How other for others.

Aug. 25.

Aug 25. In hospital have 7 outside. Now,
 some have been here 3 years; 2 are (ed.
 as before, 2 are given only food, 2
 stay wholly. These 7 are being taught by
 a doctor work in wards, disp. medicine,
 outside work etc. But is to pay for ab
 in patients - regular fee is 12 cents a
 day. Private wards run from 20 to 40
 cents a day, 12¢ for food & fuel.
 but the majority don't pay anything. No
 fee for dispens. but charge for medicines
 in prop. to value. I can't collect this
 let them off or take half pay. \$30 to 40
 cents monthly for medicines; only
 \$3 or 4 for wards, or sometimes \$8 or 10
 most of the in patients come from outside
 city. Sometimes missus pay for ex-
 penses service which they wish not
 paid for board but spent extra. Cori.
 pay as in to board seen there & med.
 payments. Use this list for reorganizing
 the medical stock. Note this: Several

how much our rule for as our in
the. I met in Report. As. hope to make
habit of supporting. how far it paid
40% of all moving expenses.

Second season of devotion at opening
mission meeting. As how the Bible
and our manuals! good.

Since we have in the best climate on
the whole he has ever been in. Mrs. Lee
was so well as since they came here. She
wished him to stay if he could. Does not
think there is so much malaria - the way
they is blamed a malaria.

It was moved to approve of the call
for this special meeting. This objected
on grounds that John had had no time
to come. Motion carried, but Swales stated
that he freely knew had been telegraphed &
failed to about it.

Last year's mission mtg. open to all
visitors. As of second meeting, preached on
Christ, life, joy, peace - & consecration.

Women now have a right to vote on all questions of mission work. Rules amended last year. Last year a resolution was passed approving of the preparation of books to be printed by Korean government. The Govt. has already printed a group of Mrs. Upjohn's & printed some books of Hulse. Bylaws amended last year to require from every indiv. not otherwise reporting a report as to work for past year and sketch of plans for coming year.

Baird says only 6 or 8 of the boys in out-school big enough to be the nucleus of a real school. Most of the 50 named he in a primary school. Majority of older boys are Chinese. Hard to get boys for a vernacular school, and when they get on a little, develop a desire for Eng. & go away. No real demand on part of Chinese for an advanced education for their children. Want a primary vernacular training but aren't ready to pay for it. The city Chinese have not supplied advanced boys. The advanced boys have come

from country. The advanced boys from our
 city, been greatly benefited by
 into the high school for Eng. Said teacher
 his opinion given when but still upon his
 high sch. as well as for out. as boys study
 country. Above that to separate the old class.
 The advanced studies kept as well as desired
 because none to teach it, too. School's aim
 has been shifting. The main aim to lead it
 along until it would develop out of a
 primary into a high school. The biggest
 thing to us now, a great deal other
 to do at present than to get it
 going in native hands. Think the better
 sort of Korean want a real education.
 The the line is for this place Eng. because
 it gets round employment. & enables them to
 have school. Said has not met the
 highest class but thinks the more advanced
 people appreciate a real education. Don't
 want them to be tried up a school here
 and at Eng. in face of competition. Don't

not believe such a school would train
 Mr. Wadsworth a Missionary. An English
 Missionary said to him when he
 started the Normal School for about 20
 days - including about 15 from country
 & 5 from advanced boys. - that he would
 want to train him some village teachers
 as the Normal School was not producing
 them. Concluded in a county school - Based
 there. This has proved not so, that it
 is impossible to build up here a good
 mission school without English. A large
 element in the mission school was
 the foreign boys. These were not an in-
 adequate place for school work. Based
 on the mission school should be to train
 the church as it grows, to meet its needs
 at home. Want a school not for boys.
 purpose direct but for training of ch.
 & building up - training of Chrs. men
 & men not for direct Chrs. service
 and training of Chrs. workers & teachers.

of in case the school house is located elsewhere than in present place - can not top up, never. school under shadow of operation, place, & high. Exp. school.

Baird thinks one explanation of the movement have as a matter of a matter the other - is that the Koreans follow the crowd. Ayskar men can lead a great no. This I have seen the last met such women too, many of them creating feelings to convert only in absence of any hostility or persecution. Baird tells of two places where crowds applied & had no understanding up at all. One willing to give up spirit worship & said they knew Christ. May were significant but this was an opportunity & they are ready for instruction. In one place baptized one man & accepted another as catechumen - when presentation showed up these men stood firm, but the others in- quiescent full of.

Moore Church - Hong Kong Kol - now Oct.

400 men and 30 men or more. May from
 Centre. Butlers belong here. Church has no
 town's coat of arms. No one for no roads
 at all. Having membership. But I know
 go but one. These people don't care for educa-
 tion.

How of the people in this ch. or in Union
 can read Chinese Bible. Was B. no women were
 the Chinese. B. the leaders in sects other at
 Quakers can. And many of the rest it
 of indignity. What was translation?
 Revolution, acts of other work, of other news.
 good, but unauthorized. Amateurs enter in.
 Rooming of people having it done outside the
 mission. To have but God in, B. of people. And
 how caused trouble from their order in
 mission work. at last int. of some. So -
 Boston, Apr., Feb., Under, Rylands & Hall
 the law of cotton are not over the sea.
 in-patience to or being done so and!
 Proposed changes to a Com. of three from
 Union, N. S. Pres. Then there is the Sec.

Com. made up of men the same, the
 two from each mission, N.O.S. Pres., Th.O.S.
 Pres., N.O.S. Com. app. from. and app.
 their own members practically. So of
 two sides, Mrs. B. no power at all
 power - but there is no power! No
 one in your time a even back of time
 to it. With about 200 app. can do the
 work largely, yet don't have time for the
 work & don't want others to do it either
 then. The plan of Com. is individual
 version, but other supervised by the Com.
 Graduate James as there. So 1000 &
 Act. Tentative version follows to stand
 for three years. Then final version follows
 How long by to 2nd drop of water tenta-
 tive version. This was this year com-
 pleted hard!

Went over girls school - 19 girls now. 19
 now have not come back. In past
 action been applied. Now it is
 prepared for now - this work of year

that it is right to charge for rice the the
 now in a way indicating the level
 feeling the bar at delay before coming
 to free mission authority of judgment -
 to charge for rice. If this is done some of the
 19 were not return about half of the girls
 as others a few other houses. This W.
 showed us their kind of a normal cal-
 culation. As some of the missions held
 the that the much school is better than
 ours. His more than a hour things ad-
 ite. In our school girls do all the work
 have as in native style some that they
 work with loom and Amer. wash boards
 a table. The girls are very deep seated. - for
 more so than in America. How far limit
 is 8 up to 17. Building of good water
 of good stone, women's house, the school -
 dispensary cost about \$1600. Then have one
 line the house one used by her - very much
 and available used for boys' school or
 of good school this one. This was an

at Goumas house & is exceedingly
nice

U. Sg. Kourou says that only one eighth
of the children grow up. Also a common
saying that they don't count a child until
it has passed the the double pot

V. doesn't know anything of the Cough for
young men what name is in his letters
on the wall of Baidi got away. Died
out before he came. As to the offspring
of the a year or two decided to close out
other parents one & took them away! The
V. Sg. there are no branches, all bodies of
the need be offspring. Brothers & relatives
are as glad to take them in. His was
was little he remains offspring. But boys
several &c. started - deeply touched of the poor
offspring!

Dr. Sg. that during cholera times the
Govt. was scared & came to mission for
advice. They told them to stop burying their
relatives into city. Govt. Used edict &

kept soldiers at door & not to prevent
 mixing in queue. But people reached to
 gates & got & ate outside. Merchants in
 city persuaded so Govt sent in. Yes was
 in '95. Last attack was in '86. 3000 died in
 '95 about 1 in 60

Miller says about 40 students in school
 last year, $\frac{1}{2}$ of them in second year, $\frac{1}{3}$ in
 this third year in the school. This year
 would complete the course worked out. but
 do not have them worked into classes yet
 does in the things the mission teaches. In
 Korean studies each boy gave about \$20.
 stores up when to get off. As now are
 leading in keeping the boys together in classes
 of 8 each. Mission taught arabic & persian; D.V.
 physiology, the bible, music. School started
 about 8 years ago with boys off street
 Job had it for a year then got Dr. A.
 who got money from house for body.
 Moffet took it then kept under with
 Korean did it as - classes, however.

Mills took it in spring of '93. Then had about
 25, 12 fed and clothed of the school, and abt.
 half of them dog people. Mostly all of them
 fed are little rascals. No other than what
 work in Korea - food had been decreed.
 Then sent down on clothing & saw for the
 coats made to work in December. Looked off
 two best of mission. But winter there are
 nine fed of the mission, and seven or eight
 given food at least by individual. Mission-
 aries & one or more clothed. Of former poor
 went to Russian school because not was
 than food there, two of these Chn. boys. But
 not from church families - those came to
 Ch. since joining Russian school. During
 last year beside these 17 boys, one boy was
 supplied of food for 2 & another for 3 months.
 The rest of 40 were dog people. Age
 ranged about 14; highest was 30, youngest
 was 8. Some were giving 1000 chos. daily.
 But are from Seoul & could read & write
 or Myung's that early. In Korean school

get any Chin. laborer some boys have been
 in school 5 or 7 years. Of the 40, ten have come
 from houses of Chinese people. 6 boys Chinese or
 from Chinese houses as in New or Forest schools, -
 7 & 6 white children. American boys are from the
 school - Two are teachers in school. Grille
 sent was another. One was a helper of Dr. U.
 Some have gone into nursing. houses of ser-
 vants. Only during last year died Chinese.
 took much rest in the school - those sent
 boys to go to school. There is no demand
 but get a in the house and a part of
 Chinese for many previous education, for their
 children. As evening to do this for Exp.
 & pay for it. Why? To get girls under control.
 asked to come in crowded to the annual
 domestic exam. Does Exp. has taken the
 place of Chinese & want that. Of the 50
 boys 10 were baptized last year. Dr. U.
 teacher creates product of the school.
 aim of school has been to dispose the An-
 nian which people despised but as the

speaking now above (but has made that
 to be in public documents. Of the day has
 his $2/3$ way came back how of the boarders
 are well satisfied. Am has been to
 work up to higher grade school. As to this.
 has no touch in it - encourage the purely
 English idea & distinguish men for Chris-
 tianity. Our day. has been to make school
 independent. No day/you men. & use the
 advanced paper. Antidote them only as was
 part of the school put to go into a higher
 district. As to the day school now.
 Miss Henry ought to have day school in each
 church - but can't now get scholars for
 high school here without giving up a few
 of the people who come. But they get peo-
 ple interested in day school in churches.
 Then can't wait teachers & train them
 but we can do that better in Guyana.
 Miss has given to school 2 hrs. a day -
 10 days. 10 weeks each. & our pos. in country
 a year have taken most of the time

Aug. 26

School cost last year about \$1000. \$200
 went for teachers; 252 for board of 9 boys at
 2.⁵⁰ per mo. each, - had to buy two cooking
 apparatus as they were taken out of Centra-
 tors hands, \$45 for paper, \$20 for Korean
 pens, \$130 for fuel; \$42. I want a cook;
 think the Royal Exp. Sch. is better & bet. as
 is better so much men of the Exp. teaching
 is fit to Koreans who do it in slovenly or
 stilted fashion.

Aug. 26. Reddi who gets his ideas from
 the natives says a Russian is a soldier
 who will fight with you.

Kennedy says they are not in a hurry
 for him. Perhaps are not ready to go
 ahead faster; that the head of a large school
 - apper? - is over to give rule an hour or an
 hour or 1/2 three times a week. Distrib. last
 year about 2000 portions, 1/10 say Chinese
 the the Chin. will be as U.S. probab. works
 only a paper. All publications under Exec.
 Com. Expenses from by the Soc. 2/5 each

But same, 1/5 Scotch. Proposed now to have
a paid translation can.

Herbert says the names above given at
the Eng. School. Joss started it in '94 and
graduated men in 6 was the Joss. In
Joss knew no Korean. Herby Brown
got Herbert in Joss because he knew
Korean. How too difficult - Eng. when men
can study with out ailing of Joss at
meeting in foreign clothes as they do in Joss
of Joss. Also Korean normal. 30 in each.
Tourt. Joss \$5 a mo. to each student.
Some are others. H. Joss he wants to have his own
way in it. To develop teachers for country
schools. Tourt. takes no copyright of Joss
Chin. schools. There are in his place like
By. Chinese schools under Tourt.
Wants to turn out some fields & put in
buts. Joss desire to put in Joss.

H. Joss H. has told him that there are now
between 500 & 600 subscribers - many of whom
have come in from the magistracies since

the government decided that each magistrate
 moved to the it. Their Point. does same for
 independent this put 10 copies of the paper
 is present. keep 2 copies, 5 to to women &
 3 to retainers.

Und. ogg have had some trouble with this.
 who is jumping across and getting into
 other people's territory. They are having trouble
 with the. with. to do. men willing to join
 in but the no. bishops are in the way
 of this. opinion. would like to have some
 of Bapt. come into country. U. ogg he holds
 this view & would like to. with. in too
 but they are with first choice. get around &
 are not even open to division of terri-
 tory. in anyway. Baptists are free & open
 to. think and come in & leave and
 making it so as to let them in. This
 too could go about as he wishes if he
 were in country. Some fear on account of
 to the Baptists that Pres. mission
 do a mission to this, too. If you will

Southern Agency the Bo. the Bopt are in Agency
Chyang Bo. Have no understanding with
them. Their work in to. is not much you
find a few everywhere on each river.

As to our School the Sg. Miller has written
for a paper on educational poverty. Sam.
has letters but not papers. The School here
can be run without a man of this
sort. Whether there is a real demand among
the Chinese for education. Above primary school
Chung Yon people don't send boys here for
higher school in as good as this. Have a
Korean teacher who runs it all up & has
passed as a prop. or. Then, too, need teachers
for primary schools. Have 7 schools now
wholly supported by the people. Need good teach-
ers for these & others that are developing. Also
the County system are poor & are told that
from our school give them. Only
must have a man from here with much
educational capacity.

As to Chung Yon the people want a

former pastor. They are giving him rice
for his services, some money or a farm
when they are work for him under his
direction. Want him to take charge of them all
soluble. He says he has no fear now of any
invasion or invasion. on part of the
church. but some goodies may come out
+ take care, support guaranteed for food but
well supplied by the people.

He wants to know whether B. would
go or for or I want in touch or how today
in matter of Church Union. I said yes! I
thought would to B? Why not?

Dr. Allen says the new Russian minister
is not a good + liberal man like Webster.
He is a Greek Russian. He Greek priests his.
He one comes up now other to have service
for soldiers. Above the liturgists
the ones are increasing; while the pro-
gressives are in the same for years.
Several years ago there were increas-
ing. Outside of our people conservatives

would the old way & double foreign way
 think the king demands so & country
 when he came to Russian station the
 seen was proper in last year) in the
 ceiling 12. Does not think there is any
 serious count & great office boys.
 Brown & Cobden the only good face there:
 without them what every feeling each-
 would Brown hardly they hardly
 but the horsehead dept. now new &
 worse degree. The 20% on broken pieces
 has to my clothes & Cobden but the
 order & men has already run out. Think
 a great th. Russian, men are fine
 Munich. Trade moving the whole thing
 appear the registration all day they
 have men in court the who are free
 then when such moments arise. For
 John influence great - his top leader
 etc, but in courts good people for
 behind. The official opinion of our
 to the P.G. building & last son Wagon

have which I am sure, ought to be
 we, transferred to Mr. Allen at expense
 of a large sum to it & the. I am the
 about regret it, there will be for
 of men help them. Russians are
 proposing to turn on P.Z. people out
 into the new hot climates. The Allen
 to instruct the new Court as to just
 for our mission all rights of the
 mission, who are lost in country.
 hope to have mission to into country
 without asking permission. The depend
 on the. require Court Court. North.
 his efforts have been for 3000
 in it to over a million now. The
 have, no statistics. No facts.
 Hospital. Capacity now 30 in patients. at
 present about 9, one of whom a woman.
 most given typical cases last year about
 7000 men in hospital. a of 2500 or 3000
 women. Most important at the time, about
 26; average about 15 or 20. The situation

beds. Two hours Miss Joe. lived in (bare)
 way to change her death on this. It is not
 at all bodies located, in a low distance
 from any words, at 70 by kitchen or
 operating room and also their own dis-
 arct - dining room kitchen. On high ground
 set off on south side red murrine base
 when leaving pile used to be burned.
 A big equipment here for the work done.
 Lots of building and medicine supplies
 stock. Book store & waiting room often
 have kept by Chd. who appears to be quite
 nice. See about 40 men a day.

And. & Herb. started giving business
 supplying men with food for it & was
 how to my reports it & the men come
 for it at once.

Once I go before he sent in Chula the
 magistrate asked him to wait until the
 Court write to him. Did so after Min. of J.
 again work back not to prevent but
 to help. Once in every way.

Council organized in 1889. It was pro-
 posed to make such subside the fund of the
 Council as 1. Organization services of the
 Ch. & Bazaar of the. 2. Opening of new sta-
 tions & preaching places: Lodging houses,
 3. Opening & conducting of schools. 4. Publi-
 cation of literature. To be used by both missions.
 5. Medical work except actual practice or sci-
 ence involving immediate action. 6. Pro-
 perty & salaries of all not before & collected
 (generally to take cognizance of all mission
 matters except those relating to finances &
 all of all work except that of the orphan and
 Miss Hadden's school. - Minutes of Nov '89.
 "No resolution was come to on the above sub-
 jects pending the arrival of letters then were
 expected from Dr. Hutchins." It was resolved
 to organize a united council of the Amer.
 & Pres. Ch., the Pres. Ch. of Victoria & others that
 gave was ask to unite with us. In Jan.
 1893 it was resolved to be fully constituted
 & organized (Solms. the Pres. was then, the Pres.

Miss Daniel, of Korea. Said Council to consist
 of an Am. Pres. Mission in Korea said
 Council to have advisory powers only. This
 meeting advised the location of the S. Pres.
 in Chulodo & Chang Ching do. It was re-
 solved also "that the Council express as its
 judgment that it is best for us to carry on
 all our native work with a view to the or-
 ganization of but one native Pres. Ch.
 in Korea."

A. Reid told us the story of the trouble with
 And. near Pe chin. A large tab with two
 sides to it. But it is that there was an inter-
 ested group there not started by Reid. Council
 have developed men & others had not come
 to Korea. Yet no meeting had ever been a
 time & place took in a way since that
 made several meetings. In trying to set
 the people free, he showed them now doing
 that he was the man to look for for help.
 He started by using money \$30. for
 church, and this he spread for roads

the men of a day. between him & God,
 and also of separation & divergence bet.
 them. Pres. G. The Meth. Ch. is called the
 Episcopal Methodist Church. Our ch. in the
 free doctrine. The Cath. as Heaven had
 doctrine. The Cath. use Church for - Han.
 had. Most use Hananin. [But I go through
 is used by. some but tells so much
 loan for expan. and the was more re-
 ssembling it more for. & capital] B.
 h. I go they are here to stay & are intending
 to make day do this case - a doctor in
 H. go to it, with a proposed large woman
 work, an industrial training school or.
 want to work west of day do, north of
 & Hooker & into the province east as yet
 & occupied. How understanding as to Han
 Riv. with the not hard apart the.
 are willing to stay out of way. Hoi but
 want to have about twenty set of
 to them. How does only two before =
 both families in mountain ch., and do

not intend to employ more save as
 Church can support them. Trusts that
 is right in taking of the question
 with near the Church. We do not take a step
 toward a union church save with this
 the ideal is in Bapt. as with, as Pres
 Ch. tries to acknowledge wisdom of no
 popular decision. Blessed up when I in
 submit the waste in that the possi-
 bility exist here.

Bre sgs they have no doctor now & expect
 two more, a man & a woman. As to schools
 they are like in previous & girls schools but
 not as big higher. No men in pub school,
 girls are so happy in school that & dis-
 satisfied them with home. One of Miss Datz's
 girls said she would not get married
 Our girls rejoiced when they wished to go to
 Awah's girl came in and Miss Awah over-
 heard some older girls saying that now the
 girl was going to heaven too. So Pres.
 have two parent stations - 40 miles apart

and the road on to which bus in pairs &
 2, 3, 4. People stopped long on beach, reg-
 ular hotels, with show.

The indirect influence of progress -
 all of these new roads in its course in
 the two years. That was the one
 impact of our prog. bus & numerous
 families there a cabinet of. clear up to
 the street & to Mexican Republic. Thus it
 was. The street showed the way. People
 followed.

Great a popular spirit of liberty - the
 more hope of country! Absolutely no hope
 elsewhere.

These days Indef. the press out of date
 & falling - some of the men no longer to
 go to the butcher down church a day, & give
 in as to collection the property, it paid for
 a lot - some think it is under done
 & as big as the cost. Arizona theater the
 & stored off with a good deal of the semi-
 & need water. How - Exposed man - seen

One of the leaders was double faced. Went
 a hymn to them of happy day celebrating their
 independence from Mexican dominion. Then
 as some handsome speech of respect to the
 much aid. - They were very fine for light
 that for them. For we were rich with
 As. says Ch. is willing to put Ch. whole thing in
 the hands of the Union. Recognize this mistake
 that the Union determine membership. Just this
 today Ch. & they. Some that Ch. have not kept
 up now & again. but the union are not with
 with each as parodists. & know as organizers
 or even Dept. But think something crashed
 financially. As. says whole thing carried
 away by Rail road business. & should
 of the members in it.

County. But say the Union have baptized
 women when they had postponed or not
 fit yet. Adams. says a woman has bap-
 tized a man who was their attachment
 & of whom Adams wrote. That says Jones a
 woman as very nice in county in them.

in Gifford's plan. Adames a passive mem-
ber of Council, viewing his sectional power
as a delusion but doing nothing active.
He ought to keep sectional heads under sub-
jects to the Council. Adames hopes not
to have joint sectional power with Adames.
Doesn't think Council very much important -
as a body of members who live with
a concubine

Shall other deacons be admitted to the
Council? That will not come on a Synod
next. Budget come. As. thinks it would be
a good one members of present Council. Paulding
would consider as baptized as who can -
I didn't see so. But he would not receive
them as members of his church? But he will
not have a church - all would be as
church. As. says Paulding would Union
Baptists have been his 3 or 4 years since
baptized by no man - now Asa's son -
since then no Union would consent to in-
mission. How been 8 years in present

Aug. 27

44

provision & baptized no one. They have ac-
ceded to our request to stay out of Aban-
toido & stay in their previous houses; so
observing caution. The Union. have occupied the
whole country & each man have a report
from each house - "valuable" from many.
Meth. decided what first before they had scarcely
begun.

His Lord this prop. in city - and how
cost \$4000 gold.

Aug 27. The following rules of country &
operation were adopted by a joint com.
of the two missions - one the Meth. con-
sisting of J. B. Denton, Appenzeller, J. P. S. O. H.
Kings;

1. Resolved that we advise that in a general
rule the common occupation of trade
shops and the districts around them is
not the most profitable way of utiliz-
ing our power, but that open ports & towns
having a population of over 5000 should
be open for common occupation & res.

peaceably so when they are needed bases for the occupation of the region beyond."

2. By the occupation of a field is to be understood the opening of stated nursing work places & occupied those not to open to other socs. until the work of the first one in the field has suggested an institution of at least an year.

3. That societies wishing to begin new work or to labor, be strongly recommended to take into consideration unoccupied territory so as speedily to cover the whole field.

4. We recognize the inherent rights of every churchmember to transfer his membership to another church, but persons who have been on the records of a church as members or candidates shall not be received by another church without a letter of recommendation from that in charge.

5. That we mutually respect the acts & decisions of the various churches.

6. Therefore, students, teachers & assist-

ante in any department of the work there
not to be used, in any capacity whatever by
another Mission without the written consent
of the person to whom they are responsible.

7. That no general rule books should
be sold & not given gratis & that we should
have uniformity of price.

8. A second Hospital should not be estab-
lished in any city outside of Seoul. Whether
under the same or a different Mission, but
this rule does not apply to the opening of dis-
pensaries, nor to the establishment of a
General Hosp. in a city where a Gen. Hosp. al-
ready exists.

The Conf. recommended these rules to other Mis-
sions - all Prot. - in Korea. The first three
were the Abayhai Conf. rules of 1890 and
the Com. considered also the Mexican Rules
No. 445 of General Miss. Conf. 1888.

When finally adopted & approved by the
Mission 8 was put out - Dr. Stanton dis-
liked it and 2 was modified to read
(copy of Johnston Dec 1893.)

distinction with the person with whom they
were long connected

Reid says that as in China the people prefer the
foreign teacher - have more confidence in them. On
this point R. prepares to go into the station in
question between him self. On other hand he wishes
to produce just the other result - church independ-
ent of the foreign teacher. - relying wholly on the

Yunnan Report in Yunnan - no other expansion
but inner improvement. 150 yen total contrib. to
church exp. & teacher of school. 40 yen given for
Indian Relig. Examine. Swallen used of giving idea
"loyal to God, the church, the word of the missionaries."
20 baptized members. 30 as at present outg.
20 at women. 15 catechumens.

Pyaw Report. 22^{to 43} ^{exp.} comp. & 16 Swallen gave
377 baptized. 13, 15 + others already in 1900
1723. 28 church help. 13 who say trust this year
& Kowloon. 16 in all part of this year. Contrib.
4 by school, 2 in P. & at St. 1/2 salaries paid
gratuities. 6 to 50 who came to school. 20
20 have own board. 6500 patients in 9 mos.

200 in patients. 7000 patients in all. Pres-
entment has done good in winning drugs.
Within this field in volume what it was last
year. Issues, death aids, quackeries & medicines
have found their power to be sufficient.

Send station report. Tamer Jib School sold
for 3300 yen to King. Med. does held in charge
you of Dr. U. All 11 churches & hospitals, for weekly
mtg. Baptized 142 adults, 6 nat. & school
at own sq. 7 doctors & 1000 - and as by
mission, 10 weeks in training. Printed
over 16 books. Arson. 162 in pat. during
4 years. Dr. Whitby 2088 pat. seen at hospid. Rec.
Bands & Mills both convinced of the unpopularity
of the schools in present state & on per-
fect blame.

25 Church buildings in Pyang field. Almost
all put up by the people. To save the poor money
more than \$5 to any one, & then only
when the people had given all to the Pyang
Ch. had aided. Hospital cost 9000 church about
\$50. Amount by Ch. and no hospital with for.

Eign / money. Arden says some the incline of
not giving of their to breeding but giving a
large a quantity of the sort when the breeding
is done. He says he has proceeded on principle
he has kept judiciously given it wise. Ar.
says there is some more tax in giving & others
& ought to make the breeding a test of the spirit
of the people

Thos. Evans. Rep. 1 baptism & 7 catechumens
during the year. 7 then as natives, inde-
pendent men. Growing interest & encourage-
ment. Voluntary expression of prayers & in faith
have prominent members at communion. En-
rrolled for Av. School. Ann. at school 40. Ch. ppts
16.96. Av. act. at school 35. - may have got to work
undergo. a hard job. in a competing job. school
25 boys now studying Chin. characters. with the
newly acq. spg. Adams reads study
Chin. characters also gets native methods
& pointers to the died. How had it.
concerns mtp. Mrs. Davis has had a girl class
for 16 for Bible instruction.

In choice of center of work Adam thinks 1. Central-
ity of position geog. etc. 2. Centrality of population
- in the midst of one large enough to provide a
large rest. church. - should determine. 3000
res. bath. The greatest market in Southern Ho-
nea.

General Evans. Ref. says the last year's
mission mtg. appeared of ~~Barclay~~ going to
Hau Kwoy if the Board would not build a
house for him in Gusan.

P. Yang Evans Ref. he advocates a resident
mission. in Whoytai. Thinks Chai Riog, a mag-
istrate, perhaps the best place. Requests an-
other worker who knows the language. - even to
side Woyet. Ask another single lady & a new
medical nursing for new station. Ask for
a house for Mr. Wells.

Humbert says $\frac{3}{5}$ of the people can not un-
derstand a purely phonetic language. As old
women can learn it in several hours
Agreed that a man was ordered to the ship
one to make an alphabet. and then have

looked at the window and made it out of
 the square and long slate. Thinks this Ko-
 ran, the Kor. people are Orindian, from India.
 As to Chin. as you have of them
 know them. But he thinks not one in 40 can
 understand. Only know a little of characters or
 list of them used to be 1 you have one of 50
 of in letters. A you have is an official who
 man who has been some official place and
 is at home as much as possible. Not
 is a low rank. There are no degrees in the
 country. Only know enough to raise sheep - the
 has them for sheep. Build the poor are
 not so poor. Thinks King has $\frac{1}{2}$ doz. sheep.
 He never used the word. He thinks this fact
 as sheep too much show that the Koreans are
 not Manchurians or Mongols. He knows so
 that he has no can drive much. - great?

Korean phonetic names of Korean legends

Baid says he never heard so much
 from a single tale about sin, salvation &
 Christ in Korea as he heard on his two

needs to B. This is. Not perfect. but a great opportunity.

Leave Group. Report. Greater increase even than this year. U. 3 typ & 10 weeks in it. ing. Group down to the center of group. work. This work now up to Long Do & out to Chy/ta. U. there apt to have a big church with foreigners & workers are with natives. Chy/ta. has done all the work without foreign money. Apt to have a big church now. Should we not contribute to this central church or mission. let nat. build outcamps churches. U. is doubtful but thinks natives can't miss what we ought to have here. Examined the 1000 convs. for 9. results of 3 hours for 3 weeks. Shows care. 106 children have been added. Story of an chr who had been a thief & drug a while to do of the local code. The officers persuaded him to return to propriety & working again. The native code. This chr. Thine a had fallen into ruin when he became a chr. So this called him a true man to

refused this at Crown Square. It was a
 good chance for them & we wish we had said
 he could not do this thing. Along
 the line, coming on a great work, rather a sta-
 ding of the line. It has classes & class leaders
 with deputy leaders and adults other than
 them. so that there is no way, work
 the classes have many who are inquirers.
 as the class & catch & inquirers are gathered in
 this way, for weeks, teaching was kept
 & what made \$203.55 given for year rent
 including deposit of room & teacher, given
 in a manner at the church meeting and then
 U. S. to consistently refuse to receive politi-
 cal influence - pointing out that this would
 bring in carnal people & men to spiritual
 life. U. S. to people who are crowding in
 do not know much more than the man from
 Illinois - they know of the Jews as sons
 and have thrown out their false pictures and
 idols & two magistrates. Along you and as
 others have publicly declared that the

our hope of Korea is in Christy. Another
 has publicly stated that no man obeying the
 commands of Christ can ever be bought in
 as a criminal. A. told of four men who
 in Whoytai do fight great discredit on Christ.
 went to register & told them that God had
 appointed them to be leaders & that they could only
 before the duties on Christ of civil authorities
 do not register as leaders. Then went up &
 down dressed in foreign clothes & each gave
 the words they said they had not seen God.
 or getting money & looking terrible. The governor
 proposing great respect for the Bible. One
 of the two leaders met these men and told
 them of the Bible & registered to deliver them
 as a man & have stood and accomplished the
 word. One of the chiefs for Christ an ex-
 the boy who heard of Jesus & came to hear
 to get him in the hope that he would in some
 way get him off from the hands of his enemies.
 of not knowing who he really was. Because
 converted and went to his village where

Soldiers were in wait for him. They let
 him go saying he was not the man they
 wanted as he was a Jesuit doctor, man
 so the free pardon issued when King fled
 to Russian location forced him & set him
 at liberty. The hospital of Chygan is now
 collecting the relics from lands of the old
 Empire school has abandoned, confiscated
 for some time. And wants to open with it
 a school to be under the care of the Catholic
 Priests in Church Education. Chygan ch.
 offers to give free too, - but that only a for-
 eign can organize the work & superintend
 it at present. Some even propose to have
 three missions in Chyghai & support them.
 U. has 17 stations, 11 bldgs. 52 houses of monks.
 142 can & 72 cat. had last year 50 monks
 6 bldg school supports for a time in country
 7 school books, 4 books, 1 under mission. poor
 need more regular instruction. Groves
 for Chm. trees. 1. Means for some general
 means of communication with the state

station people. 2. To make up for advice
 we could not do enough in. what to give.
 3. To give a family church paper. how much
 the deacons there. name to it 4. To set forth
 letters. before the people from 2 to 10 copies
 taken in districts of four. 170 workers
 gave it the deacons of the 13 provinces who
 was for it. For first time this has been done
 the printing of his picture for the people to
 as he has been kneeling for in his
 of prayer.

Wants a single woman for
 the day. a physician & a stud. man for
 7 days & a Pechin and a man for church
 & for as requested.

Bais says the rule that cat. should wait
 16 mos. before baptism not popular in
 Butcher church. so are now the deacons for
 7 bapt. 7 baptized & 10 conversions during year.
 The moral standard of the ch. is low as
 7 to 10, drunkenness, Sabbath observance etc.

Visit. says he had heard of good work
 in the S. E. corner of the South province.

Visited in December & found a great change
in attitude towards whites. - but did not see
a real heart regeneration. Dr. Whiting, V. G., did
fine work in preaching & following the other work
in the country.

U. says the movement of the armed men
in Waboy Hai progressing to the other, as still
going on. There seems to be some doubt & mis-
information, tho.

U. says that he & Reid together agreed that an
other named later Song Do. The alternative
place is the capital of Waboy Hai Do - the a
Pa Ju - it sounds to me. U. says that the
place east of Song Do is practically unoccu-
pied - tho we have two stations N. E. of Song Do
we have coal running from there to Song Do
& then especially N. west. They agree that a
division could be made giving us west of
Song Do and S. North. East. Reid says he has
more turbulent views than others and would
be willing to have other come today so
as to win so into similar conditions

Methodist Statistics.

	Ch. memb.	Local Pres.	Baptism ch. memb.	Sch. memb.	Sch. memb.	Sch. memb.
Prob. Free.	Prob. Free.	Prob. Free.	Prob. Free.	Prob. Free.	Prob. Free.	Prob. Free.
Chemung	110	46	1	16	28	4 12 200
King Ch. S. W. Va.	241	29		5	34	4 4 150
Byers Gap	235	28	2	14	25	1 7 83
S. Baedwin Ch.	32	18	1	2	4	1 2 32
S. Chap. Day	96	69	3		19	3 9 251
S. Jol. Day	145	111	2	18	57	1 12 245
Conson	215	4	1	7	13	1 1 6

These are for May 1897. Quanton has change
of leaves & ditch churches. Appx. of 5th for
1st Nov of 3rd. Probationers way or way
not to be baptized. My frequently as. Two of
our married local preachers as for-
ligner (24.) Baptism administered Oct Sept.
96 May 47.

Totals. 1074 305 10 62 180 15 47 967
1379 242.

These are from a note from Quanton
The Kansas coal is can be heavy up pretty
speedily. That kind man.

Appx. bought coal. Each man has for his
place. Hushings.

Council meeting Dec 24, 93. "We hereby
 constitute ourselves the Council of the mis-
 sion in Korea holding the Pres form of
 power to have advisory ~~relative~~ powers
 such powers as might be delegated to it by
 the Mission represented. And Council
 shall consist of all members of the
 mission represented - thus as amended.
 unto the resolution of organization. A
 Quorum Session was elected of the Mission
 and asked to ratify this action. There was
 adopted the rule printed in the Korea Mission
 Rules.

Dec. 18, '94 To a letter of Dr.
 Alex. to Council of Jap. Missionaries Council
 replied "that we are ever anxious most hearti-
 ly any Japanese feel for the work & who
 feel called of the Lord to come & help in
 this load for Christ and at the same time
 as would like to call the attention of the
 Japanese Chrs. to the large no. of their own
 countrymen now here without proper privi-
 lege. "Mr. Miller also the minutes of the

Session on this subject (of the church organiza-
 tion) which provide for the growth of the
 native ch. by a central session of five
 members, sessional power being given to
 the missionaries in the outstations - to Mr.
 Lee & to Mr. Moore at Han Jan Kok to act in
 connection with one or more members of the
 session." It was moved to hold follo-
 wing session in obedience but to admit fol-
 lowing as catechumens.

Talk with Mr. Yi, the present minister of edu-
 cation formerly minister of foreign affairs. To
 be thinking all of the people know how to read
 Chinese. Teach mathematics in this house.
 Chinese think not more than two or three
 out of 100 know Chinese - to read it. How
 now three schools under Ed. Dept. - P. Y., Japan
 and one other place - with one under Chi-
 nese & Korean lang. These schools are as-
 sisted by Govt. grants and have had tea-
 chers supplied by Govt. Dept. In city there
 have been ten primary Eng. schools supplied by Govt.

but giving the people how much their time &
 money in furnishing their school buildings & have
 the teachers could not want beyond ten in
 Exp. Then have, too the Exp. Russian, French
 Japanese, Chinese schools, latter with 30 students
 and the Normal School, how to increase the
 first schools. Make the people want education
 here in Siam, Exp. for the poor get. Elsewhere
 in the country Chinese regarded as the chief
 accomplishment and conservative tastes pre-
 dominant. Can not say that the demand are
 increased fast and when it does one would
 like teachers who could be obtained from
 other schools if good men. How to develop
 a public school system of which there is none
 now. Have no teachers yet. Have the Normal
 School to develop such teachers. Do not
 throw away government expenditure of money
 and the same of these schools have been
 provided by the people. Chinese classes have
 been held since exams are stopped,
 but as that helps or how to be in

in Chinese. • • man is slowly upped
 as qualified for office unless he knows
 Chinese. This is a big new - Allen says -
 as much as in old exam days. But Yi
 says the people ought to have an American
 education & for this need the books. Some of
 the work of the Ed. Dept. is to translate books
 or prepare the books - greatly needed. Much
 of translating them from Chinese. Want there
 but to do this as part of his work.

Agreed to the meeting. School - and primary
 building being repaired & but in fine order
 for it.

Answer advocates and moving to Chung
 Yau. Says there are only a dozen cases really
 where medicine lies in stagnation but occupied
 also by doctors.

Swallen earnest in favor of moving
 out of Yunnan. Wants to be in a more
 populous community. Disapproves staying
 in Yunnan because he can't get any job
 does not want a base in the Korean

town or near it. Thinks that Hyems a better
 center of a larger work. Thinks he could build
 up a local work there more easily. Facilities
 for work would be many times multiplied there.
 It is 90 miles from Yunnan. Japao is 100 mi.
 from Tuenan. The local work might meet
 with Swallen. Also told him about his estimate,
 would be limited a great deal. Could want
 another missionary. Admits that Yunnan
 is as good a point of departure for this
 kind of work. Has spent in all this year two
 mos. there. The local work - which is in this
 case - only a local need - is what appeals
 to Swallen.

In my report deal with cost. Point out its
 liberality and in report deal with each
 question on the merits of principle, temporary
 financial grounds which will change.

Japao the third largest city in province,
 the largest in the South, in the most popu-
 lar province of Corea - and absolutely un-
 touched by any other mission.

The queen, dressed garments looking like cloaks, used as head covering, like semi-Madden veil as reported - Mrs. Miller told me - to the Remnants of the custom of wearing without wearing her husband's military cloak.

The King has given permission for the use of the music hall adjacent to Orison Hall for Sunday mass meeting only, "on condition that this was not to be considered as allowing permanent use of it." This may begin to understand foreign character.

Minister Ji today was about 40 yrs. old - a quiet, staid man - who found it hard to catch our English. Even so he is one of the best men here. The strongest well - The other ministers are all old men. One would never think he was a strong man!

Dr. A. S. King is learning to play of as power is available. Yes that England is

losing prestige out here - in Korea, Japan, China. In Jap. was China thought Eng. would care for her. Didn't Russia now have the secret treaty & the upper hand.

Russ. willing to do a prop. but but as does not want to observe the line strictly.

"One year on field & passing exams." - as conditions of voting. What is "one year in service"? A calendar year? Whetmore, 29. has been here for two mission meetings but only 16 mos. Right to not to vote? Yes - having passed exams, he is a year of mission service.

Arison says there are four medical problems. 1. Work of trained Amer. nurse. This requires not patience & go to the line a good one can do a good work but you can not do so - the much better. 2. A woman physician in the hospital. Her work. 3. The general med & scope of scope of medical work in Korea. 4. Separate women's dispensary under women nurse.

lionarie. Perhaps no women are sent to
 a convalescent hospital who are not sent to
 a hospital under a male doctor. There have
 been questions here evidently as to matters
 of Anson & Dr. Whitings. Dr. Cutler of New York gives
 the only lower class of women - convalescing
 sent to the dispensary. Special robes were
 were not sent them. Dr. W. saw 2000 wo-
 men in 8 1/2 mos. while he was away for
 2 hat - out was Anson saw 400 women -
 i.e. 200 per mos to 200 per mos but -! In
 mind left men free of about 50% also. As
 it seems down to this the men & wo-
 men doctors are not needed for this work.
 Some that he is desired for aid in surgical
 operation but this can be done from
 other doctors here. I wish agree that women
 doctors are not needed here to reach women
 whom men can not reach. Anson has
 as the nursing community saw so much
 who have benefited next to him away. He
 has also the thepends - others of foreign

community have the I.R. man under contract.
 As the I.R. missionaries are not missionaries
 but are here simply for business relation

As to the genuine business A. & Dr.
 both question its wisdom. Dr. says he doesn't
 open with it. Men are giving medicine to
 people whose cases they don't rightly diag-
 nose at all. An Indian man's object. That
 preaching is not too much mixed up with
 business. That people are got idea that Christianity
 & medicine selling are the same thing. It is
 not to sell Sans people medicine but to
 medicine or genuine is to cure bad things
 from a great act. of suffering. Dr. objects
 that this has too great respon. on med.
 mission. It appears to be a test without
 seeing the patient. A. says by seeing Sans
 such simple remedies can be made used
 with satisfaction. With genuine we could
 have made this exp. with satisfaction. Dr.
 Dr. you but the result are ourselves
 good ones.

As a class of women here can not be reached save by a women doctor (comp to the people in their homes. Men let the physician. This might be worked up. Can be worked at also.

As Dr. says that what knocked free treatment & medicine out of them was the floods of men who came in and took quinine or prescriptions and then went out and sold them. To prevent imposture charges. But principle - It is harmful to do for others for making what they can & expect to do for themselves. As. There no medicines now save by dispensing.

Allen says Carson house is as truly the property of the mission as Victor's house. is but we could not venture to see it.

There are in Levee - an hospital, S.P.G., Methodist Brothers - lost that now. - Mrs. As. says they say they have no money to run it. I do want hospital. Meet S.P.G. In last house woman doctor, & nurse sisters

In S.S. means have two doctors. two trained
nurses who sleep there & do the work. This room
opens right off the main ward & they have
the balance. The Jap. hospital mainly for
Japans. Av. would like combination
but was possible. The station would be for
S.S. then. Also nurses could be followed
up. Av. has names & addresses of all pa-
tients treated in his hospital, but nurses
don't follow up - but have objective points
now in view. B.O.B. Soc. goes to pay 1/2
the square of a man coming out with Bible
to visit these people on American
bills.

Av. says that when he came the hosp. was
only a despatch with 40 chorists - poor.
officials on it had no religious service
then at all.

Korean says "you tried no laws and
then you tried another laws and die"

Av. says great trouble in teaching his
boys in hospital is that he has to work

out all the time. No medical terms in Korean and extreme difficulties in translating them from Chinese. Almost impossible to make anything plain as words for skin are distinct from flesh etc.

As. speaks of the building operations at dead-end. - walls, foundations, the roof. Says masonry is easier & harder than the inspired. There is no man can ever know it until he comes and enters into it. Say this to young men. Paint out Kennedy at Weyhe.

As. makes med. missions to be before for missions. health, and the missions demand that the doctor should know the habits & best & be up to the most modern ways. To do this he has to keep up with his books & journals.

Is it worth while for doctors to train native doctors? Yes. In Canton, Shanghai etc. As. asks in more how to pay board. As. says there are two classes of Korean doctors

physicians who put herbs & & surgery
 whose surgery consist in inserting needles
 in joints or abdomen - punctured by little
 needles. These diseases come from this.

Peter a Russian Jew, who was in-
 tending to study medicine in R. but was
 forbidden to enter school because Jew.
 Came at me to learn English. Was met at
 Atr. In Wapashiki met Mr. Peter who
 undertook to teach him Eng. & brought him
 to Christ. So he took Peter home. Wanted
 him like in hosp. instead of nurse. He
 comes took \$900 Mex, live in his Jacobson's
 room, & study medicine. Has been here
 2 or 2 1/2 years. Has learned Eng. and Korean
 better than most of the missionaries in the
 same time. Has been for some time great
 of B. & B. Soc. As teacher some of the mis-
 sion would like to employ him in O. S.
 translation. Thinks this would be acceptable to
 them. W. have in view at end is op-
 portunity as missing. W. O. goes with me

as to race him. - how it has in Baptist mis-
sion. - a good foreign girl who ought not to
have been sent.

As to Education. Dr. Theodor Korschel Dr.
thanked us very much for previous schools.
Mission House. was in the line for
providing them with a capital teacher.
I offered to run the mission house provide
food for students. The house had only pri-
mary school & house but a lot of money
into it with no return adequate. The
don't know what they want. We don't want
to run primary school as mission school
then you people would be doing to send up
this boy advanced for higher training. Dr.
we support these boys & etc. to him? No. Can't know
what a boy will turn out - and chance so
great as this turning out right teachers or
preachers. The mission house would not take the
risk. I am saying that we cannot induce
them. As being that a good education
will be an inducement enough to some. There

have my to see that one turn out better than
 all who are given to. As at present Av.
 has to teach his medical boys men are.
 Whether the boys who are to be doctors ought
 to study English (i.e. to Eng. here are fast
 to give their faces he would to educate a boy
 for the work he is fitted for, so a boy who
 would to be a doctor we must teach English
 we have to put out of the books. Even an ex-
 per scholar like Av. teacher can put little
 out of their medical books. Would have
 general course. Required of all & would have
 Eng. in as an optional study would not
 make Eng. enough to give boys an interest in
 business men. No boy wanting Eng. alone
 would come to this school even as it is
 required studies but would go to Toronto
 or other schools where aid is given.

Note the weight of the human skeleton the book
 says. e.g., weighs a Korean. What a proof
 to him of the mind of God! Av. moved on
 to the teacher's normal class; also a battle

of his day. "Empty bowl!" Put a water
to it & off they ran. Down in the garden.

As to terms. Vint. has his physiology book
& his other set of terms > O'Brien who
agreed to get together & work out a set
but O'Brien discouraged. Try union
on terms in my report.

As to Ed, Dr. would rather have 50-50
top now. Think a course can be made
that will gain a reputation for the school
around town the school's reputation high - men
above us. Doubt is that no man
in the mission has the educational passion &
longing. Reproduce missionary - Tell of his
travels to try to see Board before coming.
He has met old members of his church -
Surprised to learn where he was going.
Dr. asked him whether he thought it was
worth his while to go. "No" said old man.
"Not if you are only going to keep some
rich people there. You can do that here.
But if you are going to reproduce yourself

in twelve men, sending them out - "you had better go." But education needs enthusiasm with tree dog jaws! As to Lord Av. thinks it best on the whole. Has heard the Stoburn applauded that the rising in days rewarded the school work of secondary

As to girls' school. Problem - shall we charge for food i.e. or give it? The school is composed of children the majority of whom are sent because the parents do not want to support them. Av. thinks there are others who will send girls & supply rice. In China you the girls stop go to school together - but in day school. Av. thinks it ought to know more to be asked to supply rice & clothes & books

Av. says to Dr. Whiting have not got along well together. Ought to have one head. Does not appear quite no. of women doctors who are being sent where as Dr. Fred & Dr. Fick to go? At first he said

Aug 28.

divided men & women but both clashed
 arose over servants, special cases etc. I
 do not know which was right. The divi-
 on ought to work as in Sawkong Canton.

Aug 28. Council Minutes Dec. 20, 94. Motion
 that the native churches in P. Y. Union
 be set aside as separate bodies
 administered in the same way as at
 present for a session composed of the Pres.
 & members in those respective cities & also the
 H. A. & Synod with one member of the Pres-
 byterian session to assist to administer the ch.
 at Hong Kong "was ruled out of order &
 ruling sustained vote of 7 to 6. "House
 carried that the terms suggested for
 use in ch. organization be adopted for the
 year."

Dec. 26, 94 It was voted to
 recommend to Session that they propose to
 the native of the church in Chang Song
 that they raise the funds & choose a re-
 tire to do pastoral work who shall
 conduct the Session & shall conduct the

Service a Serv. in Chas. Darg will be
 Serv. in C.D. sties under the care of a pa-
 risher "Moved that we approve the action
 of the Session that names be given to the
 women at baptism which shall be chosen
 by the women in conference with the minister
 administering baptism" carried.

Oct. 18, '95 "The speaker - Dr. U. - stated the
 question to be 'whether the time has come
 for us to change our policy from the
 giving of primary instruction only to
 giving higher education' "Shall what has
 been done for Japan be done for Korea?"
 "Mr. Wiggins pointed out that now was the
 time to preach the gospel to give primary
 education to the children of China. And that
 of the we have a larger native Ch. com-
 munity we must give them children the
 best education possible. Mr. Job advocated
 giving a Chinese education to the children
 of China. Mr. Adams called attention to
 the our great trip for which we are

called us to preach the Gospel. Mr. Swallen
 called attention to the rapid education
 that was being given the Koreans. But did
 not believe we have a right to step down
 from the preacher & enter as teachers in the
 valley with these rapid teachers. A school
 for education, except for Sabbath, was
 begun. "Dr. T. called attention to the rapid
 preaching of the Gospel. This was accomplished
 by giving a body of educated young men
 to the Ch. in other fields." Oct. 19, 95

Polygamy question. Moppett, Underwood,
 Jenkins, Baird, Bell, Adams opposed to ad-
 mission, Swallen, Arson, Vinton, Moore,
 opposed in favor. Had a table for year
 maintenance of last year to have seen. "The
 Annual Session was instructed to
 proceed to obtain reports from the other
 sessions & to make general report of sessions
 as a whole." Rpts. had no future year
 could be found for pastor of home
 Church.

Mean Ed. Rep. Adams says some difficulty
 in having Chm. Chinese books used. Teachers
 is a Chm. but he holds back. Boys who come
 in are all teachers - from their parents' opposition
 comes. Some catchment as the product. Adet
 boy 16, next 10. Work begins with native Chinese
 books. Then are less as to believe and to use the
 Chm. Chinese books. Adams says how good boys
 under 10 who seem really to understand and
 how stood out by parents in matter of teacher
 practices. Main obj. of the school today, - to en-
 light boys & put into hands. Educ. obj. Sec. doing
 how done in Chm. & prog. Ad. has reached
 only two pounds of school children. Mrs. A. has
 made 70 visits to their houses. Says some of the
 women have shown interest but said they
 could not be taken. Some husbands care. Mrs.
 A. has not tried to enter other houses - does not
 know whether she could not as readily enter
 other houses. Mrs. M. has occ. att. got girls in
 her class for 6 weeks. - Thursday evening
 host from dark till 10 with Coleridge's utter

mission. Have some workers present and
 get great access to houses. As I go one of
 the objections made to girls schools here was
 that could not be put in day time together

known girls school. Teacher reported this
 for plan house outside. School began with 5,
 now only 3 girls. One girl has 6 girls along but
 boards at a Mr. house near. One girl is help-
 ed with her rice. Apr. 14, 15, 16. Two fathers bap-
 tized & one mat.

P. Young School for girls. Mrs. U. says that the
 girls can't come without mothers & mothers
 better to girls & distant school. As can be seen
 house at P.Y. One girl went to boys school in
 boys school before the girls school opened.

Some. Boys school. Miller. 1. Elimination of
 money boarding pupils & orphanage idea.
 2. Cultivation of spirit of womanliness & feeling
 for the school work upon the boys. Third to
 care servants to bring drink at night. 3. Use
 advanced pupils - des. to carrying of P.Y. men.
 4. More choice from city in primary school

5. That work done by Kowale - proper. 6. 4
 Kowale does was held in June. There are
 encouragements. The teaching of pop'n was
 one of the objectionable things to missionaries
 & was baptized during year. There good debat-
 ing society. The Reg. men will not be back
 next year as the city influence are wanted
 and in men designed for country work. All
 the borders are now supplied. Two were sep-
 arated in part from Van Wert & St. Miller
 up to was supplying the boys fathers who will
 not work for what they get. Two went to
 Russian Island in year because of wages.
 7. All the boys of the who would be wanted
 back. One half during part of year was getting
 boy support. One boy was supported by his
 mother. And, say that the 8 and some others
 have to do work for what they get. All the
 boys have to supply clothing. The work consists
 in private work for missions who support them.
 The other supports by missions and the public
 work of the school. The two who get clothing

are supported by individ. and. don't not
 think these boys should be called benighted.
 think of no boy worked two hours a day -
 most of them no hour only.

Baird's report. Spent mornings for 5 mos in
 school. for 3 mos taught primary studies to
 advanced boys. two mos. examined in studies
 of known teachers. Broke class Monday evening
 for advanced pupils. No great difficulty. Lack
 of text books. Anxious to want of students
 who were in school for education also a
 few advanced too far real training. This
 too much hindered teaching to primary pupils
 & time required for. Touch. Lack of suitable
 for teachers to take charge of primary pupils
 and business of school. Dept. Division of
 house for school so that could not see
 any personal influence. & we proposed
 to transfer school to the Dry Hall. (Manner)
 to open academy district & to have induc-
 tions work for students to enable them to
 earn living. These plans are not

carried out. Plan. Turn our primary school to West End Ch. Take advantage of the poor place & work up academic dept. & a dept. has never been opened to the poor. Boys. No no. of lower applicant for vocational education have been come to me. I do not see the demand for it. Had needed to work up school with higher & come to some with this in view, on condition of its enlargement & removal. Can grow without charge. Intend to go to Oryen young & work up the opportunities that are ready & try to build up what is not prepared for a demand.

Miss Gombard report for a school of 7 boys under care of an ex-leech in the pop. at Yipade. 4 are studying Chinese. Miss G. teaches music once a week. School at Batcher place cut off in June owing to cut & poor condition of the school.

A native Jap. paper speaks of "the spiritual disease of the people" as the chief cause of

of Tormolan ruin argument. Another
 has said "Buddhism has reached the height
 of corruption & has no influence among
 the upper classes. Buddhism retains only
 a poor influence. Carats, which are one
 of the poorest, has been, however, more or
 less of it."

The only teacher supposed to be people at the
 home class was the Chung Yon Teacher. But
 there he was a solid man. And he was the
 the Bible instruction in the schools in which
 Tai Do - for of them - in in hand of the
 leaders. On the other school in which he
 as the children are learning to read. All the
 leaders of the schools are chosen as at
 in the year - 1897 was 20 & 24.

There was a school in the year of the
 native for some of work. When he gets to
 scholars this is to help him some

the school. On school which is supposed.
 Other have had other or in part given
 from home. More advanced this year have

familiar a influence

Discussion on Education. Und. Report
 questions of summer normal training of teach-
 ers and of an academy. The same person may
 have charge of both but be paid the first even
 if we may not be prepared for other. The teach-
 ers now. There no school to supply them now.
 so must have the partial normal training.
Point. The education work is on walk - from top
 to bottom it ought to be worked on one plan.
Und. Present relief. helps clear is tentative
 so the summer normal school is tentative
 now. The permanent things are graduate or pro-
 fessional schools. and the academy.

Summer class for School Teachers. Und.
 new approval of system and its adoption
 in each station where there are teachers and
 schools. The people & churches are wanting
 schools. We haven't been able to supply teachers
 so they have found this one who knows things
 but they don't know grasp and a method
 of teaching. This must have supplementary

training. Showed how there in special station
 - gave him the square and had influence
 in convincing them toward capital. Provide
 money in appropriate of that in house as we
 put it outside. Avian. But we not support
 them. The people who come are under salary
 of schools. We have a little extra expense but
 as people raise it. End. But Sal. are not fd.
 so much per mo. but so many bags of rice
 The people are poor & most black. Also they sup-
 port & entertain us at guests when we go there.
 They not do same here - entertain them when they
 come here. Q. If we do not pass now - over.
 A. That people are too poor gone too far.
 Let us train them into right doing from outset.
Mr. Lind. Our mission is cheaper than any
 other I know of. We can pay in this. End.
 Travel & board are the expenses of the school.
 Wants to provide expenses while here. Baird.
 The Gov. would recognize their duty to do this
 finally, but for a while I would support
 those who at present can not provide for

2. Av. Provide the thing, teachers & all, and
 let them come and get it. Put money into
 equipment, giving opportunities. Have to give
 money for support. Baird. In institutional
 ed. can I credit give support. In this case
 I would give support. Swallen. Given school
 on our acres voted to give their teacher 12
 mos. salary. He was a farmer, they said, "o
 turn the target only 9 mos. would have to
 give up work for whole year regularly. When
 12 mos. rice is given same quality to come
 here & pay for school. Und. In one case man
 boards around. In other cases rice given. But
 to come here & board is more expensive. Saw
 7 mos ago we voted to pay 1/2 school, & the
 people would pay other 1/2. Mrs. Baird: as we
 fully entertained at great expense when we
 go down. This is an opportunity to repay
 them when they come back. Und. Last year
 we gave to give food & children would be.
 bid have. They have provided both. The
 people & house are poor even in city. That

entertainment one. Few are really entertained by
 church. Baird. City people not so hospitable as
 country. Can't be entertained in homes among
 women. Mrs. Baird. When the natives are put
 on board to be supported have done it remain-
 cally - a not lovingly spent money. Money
Reveret. The action approved - concerned them-
 selves schools - but voted against the claim
 to provide money funds. As to financial
 report. To be attended by the mission - that prob-
 lems on table

As to Academy. Ward. There is a fine year
 reach out to classes here there is no de-
 manded yet for such a school from our other
 as would justify it. We could not find
 more than 10 from other families who
 who could be put for a higher school for
 non-urban. Could get more. Don't know
 whether more than 1 or 2 from country could
 be put without exp. and industrial training.
Arison. Need a new school policy. An old
 one has ended in carrying on a dead policy

91
School with mission funds how local pri-
mary school should be on same basis as those
in county - move them back on the churches as
outside. And How two policies in county - one
where mission pays 1/2, other church whole. Asked
for my views and stated simplicity, frugality,
merit, ability, immorality, morality, as
of the elements.

Council. Oct. 9, 95 Ecclesiastical Council
was continued for another year. "Moved by
Mr. Wofford that the action of the Session in
requesting the 'Society' congregation to elect
elders be disapproved that action be
taken looking to the appointment of certain men
as leaders who might be elected as elders
in the future, giving more latitude" This was
laid on the table. Taken up, following 9-
passed Oct 22, 95. "Resolved that the former
action of the Session be disapproved that
the said Session be authorized to arrange
for the election of a leader for the choir
you church, also for the election of de-

Kyrre Jo an elder of the town of Apple
 for the ch., he told a married lady of the de-
 bral or other difficulties, & in, as re-
 ved & of the a 6 was. period of instruction
 on which round the duties of the elder ship
 Oct. 21, 1896. Case of Enoch. So who had
 joined the ch. as a member. At age of
 14 married in Enigma. Was 3, when he
 joined the ch. "6 years or so after or 7
 of the pensioners of his wife other can-
 ple incompatibility of temper & mutual
 consent to separated from his wife. Soon
 after coming to land, without going the any
 formalities he entered into marriage relation
 with a widow whom he regarded as his
 true wife. He was asked "Did you know the
 rule of the ch. when you separated from yr.
 first wife & took a second?" "Did you know
 the script as to Reg. at the time of taking
 your second wife?" So answer "No; he
 had very little ch. instruction at all"
 So second he had been to law but so

impression had been made upon his heart of its application to his case." Hon. J. H. stated that he had visited San Fran 2 yrs ago & subsequently had proposed to Mrs. Jane that he go back to his first wife & she was in need of some one to look after her property." Oct 26, '96. Adopted 11 to 3-

"1. That Mrs. Jane be informed that the rules of the Ch. in that no man can be a member who holds complicated marriage relations with more than one woman. 2. That in consequence of this an information be sent to her that he is involved in such matter he is hereby suspended from membership until such time as he shall rectify these relations to the satisfaction of the Session of now & the husband of but one woman."

At 30.96 7 Sept. the Law took it in good spirit. Said would prove & real, requested the present, of his suspension.

Among the ecclesiastical terms used upon an issue the Jesus Doctrine Church.

No Univ. Church, Particular Church a Cong.
 Pastor, - ordns. ministers, Elder, Deacon,
 Evangelist, Helper, Reader, Woman Helper, Minister,
 Ordinance, Sacrament, Benediction, Mrs.
 deacon's assistant, Ordination, Clerk, Sunday
 School, Clerk, Presbyter, Synod, Gen. Assn.,
 Baptism, Lord's Supper, Discharge, Sabbath-
 Lord's Day, Chapel, Church, Preaching place,
 Rye, Mt., Training School, Deacon, School,
 B. School, Discharge, Hospital.

Session record report Oct. 1896. - report
 election of two deacons in Ch. of the
 "As it has come to the knowledge of the
 session that some have come into the Ch.
 having a plurality of wives moved that
 the session of such persons be called to the
 to teaching on this sub. & be advised to
 to consider their standing before God & their
 duty before Him in this matter." and
 proposed to propose to the Syn. Cong. two men
 for election as elders. "The friends here
 having that the said idea is no more than

erpe, in the case of Mr. Yi on table
 the council had in a decision on the
 matter of admission of men who have
 plurality of wives other matters of Mr. Yi
 standing in the light of the American
 doctrine.

Illustration. Annual Report of Chong Chong
 Sessional Can. to the Session '96. "Black."
 the question of abuse of foreign influence in
 attempting to enforce payment of wages
 by confining the debtor or pursuing prop-
 erty in absence of the missionary. He
 was required to confess his sin before
 Chong Chong, the West Hill Exp. & submit to
 public rebuke from pastors in charge.

Illustration of paid agency - Summary
 of French Report. "Zong Li Zong, baptisms
 in Rome, May 1, '92. Gms. Wiggert. because
 in the Latin camp in London. The 1st of
 attending service when the school
 was closed, has been very inconsistent,
 & seems never to have known the

way of salvation. The charges vs. him are
 drunkenness, disgraceful conduct, un-
 suited of, failure to attend service &
 later disregard of its fast day & the fact
 that by scandalizing the entire church he
 has been told a hypocrite & a lip-rea-
 sioned ch. No can. think that Mr.
 Goss's name should be dropped from the
 roll the forbidden communion table be
 clear evidence of repentance.

Weston admits that they do not
 agree on terms & it is plain to want
 his way. in his mind. As some time
 ago there was a decision of text book
 table prepared and each one was to have
 control of terms in our hands. This
 was an anatomy, physiology, hygiene
 etc!

The girls school was moved over to
 other place. Because with school is
 his carpentry. There had now 9
 girls at system no. 2. Thought there

1. Crowded room for constant work
 2. I am tired 3. Wanted to get away from
 the location & city influences here 2
 ideas had been to have looked much.

4. Kenneth says the people here have Ross'
 a N.J. in Korean. He came down here some

years ago & worked the thing up & got it
 out about 6 years ago. When's object to

4. This on the grounds 1. The Chinese element
 in it. All theologies, ethical, philosophical

terms are Chinese. The temp. is $\frac{1}{2}$ Chinese

4. Ross lived on a border province. This ele-

ment is largely unavoidable 2. The

1. System of speaking is disliked 3. Bad

printing. Was done by Ross - an amateur.

4. It is used out of print. No one but Ross.

then to print. The Mission Press was in

about as bad as it could be. I am a

practical printer. Am by in Japan. Copy-

4. Ross & his are only school boys. Brother

knows nothing of printing. Nobody here

is too dumb to do anything. How of printers.

to him at home to help Coyle with his
 pen. As to 2 Ross has a system. So we
 have too a real system of spelling & no
 agreement. I fear two towns one own a in
 town here. No people are not one Ross's
 system. Now too it is a southern dialect
 with much change in it. Then there are
 mistakes in it. Govt are Com. to al-
 low me to have a com. here to revise it.
 6 or 7 years ago the Govt. sent gen. China
 refused permission to missionaries here to
 translate or revise this. Matsuo. So the
 mission went ahead unfortunately. Form-
 ed a com. of translation of last men &
 a com. of inquiry men to revise their
 work. This blocked procedure so James
 in '93 - proposed to do away with letters
 & form instead an executive com. to
 1. select a body of translators not to exceed
 7. approx 5 or 6. 2 to see that com. work
 kept full & at work. 3. to receive work
 of the translators & print the books.

4. to give an aid to translators & to receive
 B. O. funds & be responsible for expenditure,
 in translation. There were no agents or field
 at this time. I went away, other belonged to
 line but working, each Russian agent. Two
 spent annually, sometimes changed down-
 ally - so that work is not continuous. in
 knowledge. The instead of no work doing
 the work & others making systems on it, &
 then returning it to original author, each
 man made his own draft, and visited
 of going over it then & giving. After
 Matt. was sent out without other, saying
 it & all present have as persons
 & even Com. agreed to this & pressed it. The
 & even Com. H.B.O. of translators not the same
 of two of four or later. That the even
 Com. Intergovernmental provided having whole
 of (of) in second form - but others - by
 pressing the name in to under. That
 of (of) that what H. B. is now in
 that. but now of it in translation hope

Walter must also made of Exec. Com. ans to
put a Trans. Bd. some memb. of E. Com. who
deputed in former times were in fact
to provide translators. So is Philip.

A good deal of Philip's translators - due
largely to ignorance, of what has actually
been done or is involved. Even when of Exec
Com did not know that about U.S. was done
in India. Then too amongst objects from
the Bible Mission - not 5 years old, Mr.
Kramer caused trouble there by suggested
dropping out of Laout & Ind. suggested that
the B. Soc. should support Africa, beyond
scope. These two know most about it. Ken
nevertheless present method should be
continued. That one of them has been here
over 10 years & do not know the Korean
mind or really know. However agreed
on some - of Phoenice, of other. have given
it or, I think having asked, they can
wait a while now for the epistles. Are
not prepared yet to do the epistles.

Ken. regards work as satisfactory. Has
 not been from Stanton. One of Offg.
 has been here since this year - an
 old son of mine now. Wm. Stanton,
 Offg. Job, Reynolds & Trallog. Post does
 no work.

Ken. asks as to my position & having
 a em. of 3 23 giving whole time to trans-
 lation. Most not ready, no haste. Only
 Wm. Job as qualified. Don't give Job &
 Offg. insist on needing money to
 China. All rest want to get work in
 phonetically. Present translation as at
 least & several even as passage & end
 where Greek is the same. Let them however
 away. But they are approximate to Rose
 version. In two years will have whole N.
 & in individual instances. Have been here
 18 mos. & 2 years. Johnson & Jun are only
 men qualified to translate among present
 This is too much trouble to China. In
 one of hand. Catechism covered 30 lines.

was in no quarter of 33.

Und. Allen says that King has wanted to get surrounded by American property, so as to be seen by a Russian party, bound to, to over reach him. Bought an old girls school prop which was already on market for \$3300 for ostensible purpose of library. Does not want to touch Russian prop. Und. wishes to have option on this house thaton lives in just in the case does when Victor moves. Guess on this it is high. So how it falls into other hands might well be. Underwood's have waterworks this hill drainage down into it.

Mr. Allen & others agree that there is very little funds the company are China, that opium business has come in only of late years.

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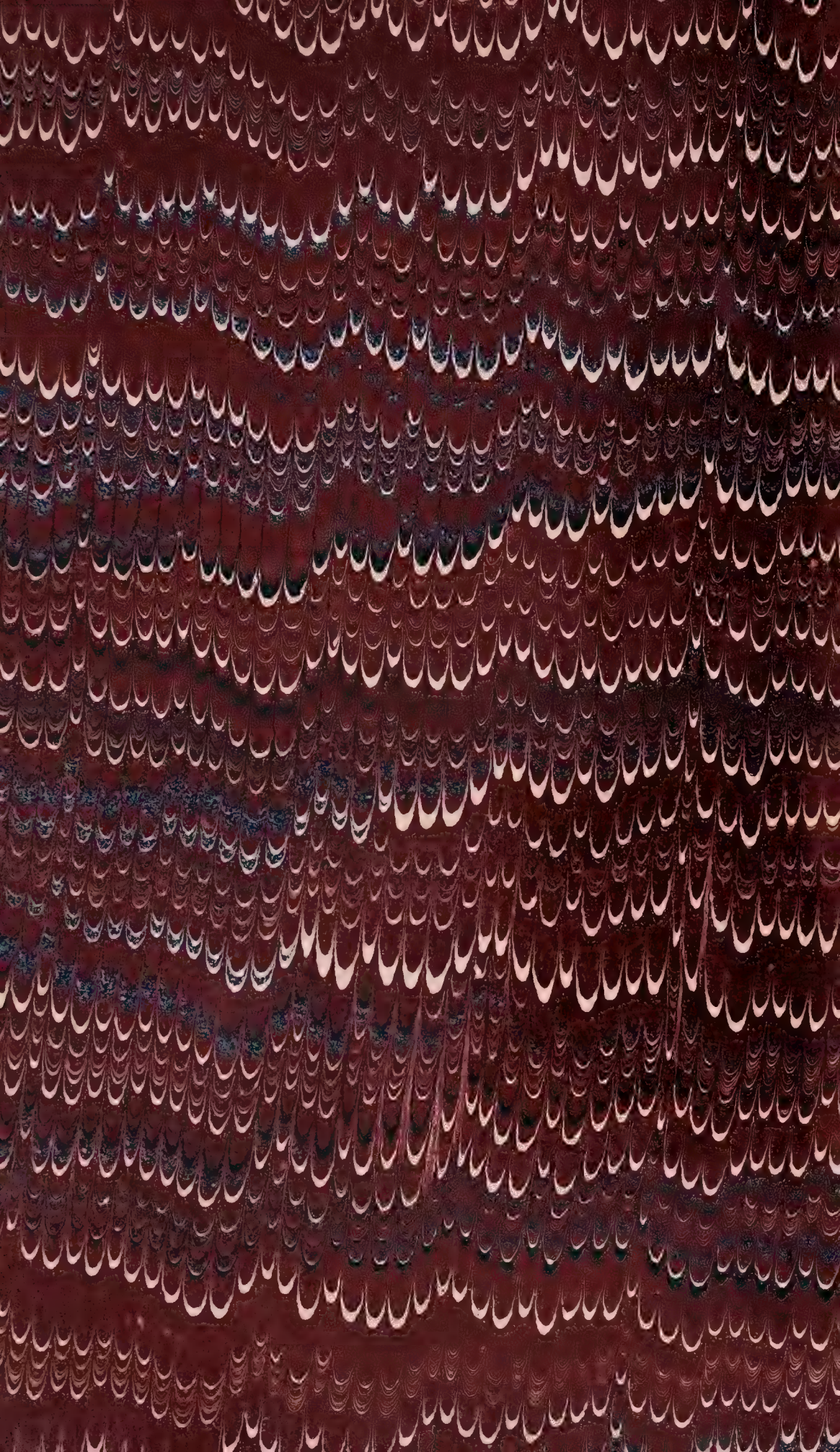
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XIX Seoul
Chefoo.





6c

Grants story of the Shishik whale man
stole money from an Exp. rooker. Shishik de-
nied this but at last said he had a
doubt, that would be all the thing was:
he would try when the thing pulled him tail. So
each man went into the boat & came out
no trace. So Shishik again denied. Then went
down line of men burying him face in the
horns of each man. Came to 10th said "go
thing & get the money." Then went & got it.
The Shishik had been sent on the tail of doubting &
the guests man had not pulled it forward
the bag. Mr. Allen adds story of Coaton the
then used the cock in the hat with a black-
and tied in a dark room which would
crawl when the thing touched the blackened
lid.

The Exec Com. on Bible translation is Bunker,
Chas. Appenheimer, Baird, Miller, Reid, Collyer
Junker, Reynolds.

On Aug. 25 the weather turned - cool &
refreshing since. That. Sp. several miles.

Talk with Dr. Fairbank. "Few people realize
 the awe it as to Japan. He did it and
 he ended in a big mistake but he was
 doing the right work & as he has is due to
 her. He could not now maintain her indepen-
 dence at all even if not for her. Cleared out old
 census. Established budget, salaries for officials,
 revised taxes, divided govt. into departments, insti-
 tutes made never kept at all before, promul-
 gated laws & order. The govt. was wholly
 rotten & is now rising back as fast as pos-
 sible. Increasing its revenues as before. There
 was no money because prime min. & c. got
 for salary, 1⁵⁰ per mo. was expected to squeeze
 claims did away with the, but now have to
 pay for office as in Russia & must keep 2
 before a success can come down. Census in
 power, proper few & not increasing. No
 hope from officials & upper class much &
 don't know anything. Govt. very weak. King had
 too weak before was type. Cleared out
 all but 8. Now has 800 again. Then, 1,000,000

eat up the money paid for office. For both
 to this scheme a year or so ago. King a weak
 & despotic man. Steps as day because he is
 afraid at the time of assassination to let
 up at night. He is also intense. At night
 has no time to read. Shows no history
 or hope in revolution. Keep educating the Amer-
 ican people, create a body of intelligent
 men. He makes character men. Make
 it another man & upset not keep but all
 party. Could take point yes in few minutes.
 Take as men in two minutes talk. So in
 a bad part of a place round as taken
 but what do then? The San Francisco
 Standard. Has good purpose in publishing
 which caused war & murder or
 reason but does not know what to do & won
 become involved to get food to eat. No co-
 hesion or unity now. But part of few hun-
 dred men who know character know
 then as can do it. His hope from Amer-
 ican churches. They are developing two groups

of men of more character, who are quick-
 minded intellectually & know how to con-
 vince. The people are a good people. An
 honest & more reliable character well esta-
 blished than Jap. Jap. might but not honest
 if you want to be for ever so long &
 cover it over & pretend to trust a fact.
 Ka. you know a fact & would be like it or
 not to agree & modify his opinion to take
 in the fact. Jap. mind goes on to you.
 These people are strong. Not weak under
 200 lb. men. Bywooden crew & stronger than
 not to say they believed "I believe I can
 not say I do believe." Howard died so.
 American built now. How tall of upland for
 & get better than all regular for. Then
 King's when low for on now as much &
 as given as he wished. Now \$6 for 20
 more land, \$3 for each family - People like it
 would say like. This tax = 1500 but only
 5 or 600. Neither I want kept. Customs give
 1000 of people education & church.

That have more character. Buddhism is
 weak. It's nothing yet. Simple prayer. An-
 der 200 4000 people. 400 people or so.
 No good for people of kind to be known or
 unrolled. Members of 2 1/2. How can prayer?
 Members of born. give \$100 to have sample
 made for dead. Don't know of future. so
 do it. Keep 1/2. Priest keep 1/10 of other 1/2. The
 people believe in spirit, & the women believe
 there but men have no belief. He knows
 there is a future. Empire. Good signs. Many
 men hold it but don't let him to it. Exam.
 proposed to be reviewed. We are to be
 out of China. In fact from Empire. The
 roll of power. Come in 30 years
 ago. Do not know cause. for coming
 to go back. They had power then as we now
 but by & pray. are less than then. What
 the cause of church growth? The little
 happiness of people. No unity or trust.
 Each has. I loved also. as man. Movement
 in the world in that class of people.

Kar. Antched, appeared, so way to them.
 I went to Gov. & have rest. This was my
 experience in Amer. I went to church &
 heard. I wanted. Church was come to be
 like have dear to me & when I allert
 in a paper I put I had 6 friends & help
 as to education. great need. Pai Chai only
 making. Good boys can learn as they
 teach in 6 weeks 20 boys only can teach
 or they become I teach history to them. So
 other schools. Much better is no educa-
 tion. For open good revenue, education, no
 inducement save those education. Chn. &
 200 boys come first day. I guarantee 20.
 Remains boys in Japan. Father telegraphed
 "He I forgive you if you come back with
 diploma from '1st Natl Amer. School.'" Wrote
 him to have some industrial element.
 I keep pressing education. A man has a
 man unless he knows & they are to be
 as "other boys". I have no plan.
 You make it. Ten years ago so demand.

How fast the time goes. I have hopes for
 people. Russian not prepared to use
 force here. Would have to fight Japan. We
 let us develop. Fresh thought we try to
 obstruct but people like Amer. & are de-
 cide in favor of Russian, freedom of
 press & in favor of Amer. v. Russia.
 Eng. would prevent Russia as swallowing, &
 for ten, 20 years - then we can be ready
 for their indep. We keep funds \$600000 on
 hand from Fin. Dept & Congress within
 now. Now was that, double faced
 woman. Had fixed purpose but no real
 possession at all. Keep his stream of
 water to dead air. Brown found
 phenomena - now power & Congress & the
 House Court & Cabinet. As acts of Congress
 involve many of the details his to be
 "of so" and members can not go ahead,
 can't reach, and judges & can not pay
 at home. If any of these who have. Great
 power but use it well. Contract for 5 years

but wanted him to be rid of him now.
 Blue jeans "no". Used teaching in Un-
 men. Too much Chinese. Too much in
 Blue. Mission influenced by personal
 teachers who are Chinese pedants. John
 then was for proper the Chinese - meaning
 men with foreknowledge. In the mean
 "cooperated blood". We have instead a good
 Korean was "I illuminated man." Don't di-
 vide words like in printing too in the
 paper, but. Oyer to do so. Each mission
 has our vocab. We need a standard of
 spelling & grammar & dictionary. How far
 pushed them to Univ. of Ed. and he agree to
 them. Several for cover. are not out
 to anything. Many are to be called up. You
 I go in to be the King when I wish, but
 what shall I do to him? He & people know
 nothing even of their own history. Outside
 ground. knew & agreed with popular informa-
 tion of Korea. They are let her work on.
 He did great good & then "blundered".

Aug. 29.

Sunday Aug. 29. That I go the price in America is not the Crown Price. Kater is an idiot: "he can not count 100 cash" is the Korean euphemism. The Amer. boy is the baptized son of a concubine who are never to thing. The inheritances will go out laterally to some of the Tai Wan Kuen's grandsons possibly.

Underw. friendship with the king has stood me in good stead, but King thinks U. is the head & tail of an. U. sees U. often. He was living during the Jap. days and was the only means of communication between King & U. Jap. destroyed him & destroyed the Jap. Has daily access to King. U. used to visit Mrs. U. often and relies on her cheer. U. would visit her three times a day. U. is pleased with the intimacy. With King it is longer, sleepish.

Union Mtg. Sund. at 11³⁰ in old Music Hall. James was. The scene & sounds here. The present scene, the curtain stretched to cut off the women. The missionaries sitting on the floor among

the natives. This dress - big spectacles, great
 rain boots; soldier; old chief of police who
 always came in a friendly way to keep order
 outside. Saw Russian Koreans came saying they
 too were closer the of a different church but
 wanted to meet in future gathering. The Red
 cross flag. Yi, Do, Yun go. Much. Jaisohn,
 Nihil and others. The singing - improvement.
 Missionary boys singing the natives. Evidently
 from their Wamboldi school sat in front of
 little church plays Indef. Ch. has too. Spring,
 U. rep. Ran some ice feeling in the Butcher Ch.
 at Moore. It's church day on the two larger
 churches. On the big red cross flag on the char:
 acter "The Church which looks for the salvation
 of the world." So made a speech "for unity
 of love in Korea. Love among churches. Gain to
 Church not being a church. Love & purity in church.
 In country, people are better than here, love Bi-
 ble more. Love simpler & stronger heart. But we
 got together & obey the true words of Jesus and
 not marvel. We have Red. & Greenish love

Let us love with such a love that to love is
proof of the absence of true believing." You "then
have come here who are going to turn the world
upside down. The world is wrong side up & they
are going to right it. We have 'worshipped wood
& gods who made the land. We have our
heads in the mud. Then Christ want us to
stand on his feet. He says in upper church.
Christ came at bottom a man a man
a way - his, noble & coolie. (Oh! how crowd
what kind of talk is this!) Christ. is no her-
etic doctrine, say Heretic or rebellion. It teaches only
to worship God & do right! Our houses are upside
down. Our hearts are. A Roman only opens
his mouth to lie. We need to be righted".
John spoke of conflict. The conflict of tempta-
tion within & the struggle without. of the pangs
of hunger in war - "stick a knife in them
it'll hurt just as it would me". Where is
Alexander's empire now. Where is Greece Rome?
1800 years ago a little boy was born in a
village in a poor land where is he? His

Kingdom is filling the earth today. There are
 two conflicts - a winning & a losing one
 the Chrs. is a winning battle. Can't see it
 otherwise. - Right God & Jesus. No reason why
 we should not expect to see a Chrs. King on
 the throne of Korea. "After mtg. stood about
 the collection. was eagerly participated in - men
 reaching out for it. Chf. of police came up to
 shake hands afterwards - "Good bye". Then a
 crowd of men - the Independent Ch. - took up
 the two biggest bags - on Korean, other church
 and marched down street singing hymns.
 No fear of showing colour here. People stood &
 stared at the crowd of Chrs. This must
 have been 500 or 600 present. They were - crowds
 across edge. Jaisahn spoke of Chrs. as
 moving forward softly, steadily like a
 hunter stealing up on turkey buzzards.
 This last they have here like the birds we
 had at Hill Fayette and Dr. Nolen.
 Spider here are large creatures with
 fat, heavy bodies

I spoke on "Each Life a Mission of God" at
 of service. Afterwards Brewster said that it
 was what I said last week showed I had been
 prepared before coming. He! One can know
 without experience. After meeting washed
 up along coast. Lovely views. In the West
 got into the vessels or for an offering to the
 spirit to stay the rain. In spirit prayed
 for rain to come, rain to stop. Had a table
 set brought in a chair inscribed to the Great
 Western Int. Stream. There were great copper
 candle sticks, a bowl, goblets, ladles, cups
 or for wine. A bundle of rice was at head
 for meat so that it would not spoil
 but candle sticks, got the spirit took here
 nation! One bundle of rice for spirits.
 a table box in an offering table & screen.
 a red clothed man was in charge. Said we
 pray to have rain - Han. over the blue
 sky above. Knew no more of that. When
 we came back the answer of spirit. Spoke
 or who were to participate in the offering

around smoking - big pot. Especially cheap.

Went on up wall & looked over city. Could see the four great palaces, greater & poorer smoking, & the rest of the city. King must have been in the. Spends his revenues on to and the people get what for their taxes. Elaborate walls & palaces. King's big function seems to be to hide and be ready to flee! East Palace, Summer Palace, Great Palace, Zen Palace.

When the Irvine came out the letter telling of their appointment. Came in the same mail with them. They stepped into the yard of the Vintone with absolutely no warning.

New mission. Must not judge too hastily. When Vintone came they telegraphed from Tucson. At them. Had no money, not been 'lvs' for Sanpan. No one met them. No one met them at leave. Had to hunt up the. The old box with his name on it in the safe way. Felt pretty mad. Heard that tele. had been recd. only $\frac{1}{2}$ hour before.

Letter of Moffett to Lee - July 9, '97. "In addition to the school in Seoul the P. Y. station does intend with mission approval to develop a higher school, academy, normal school or whatever you want to call it not with the idea that it shall do away with the need of the school in Seoul or that it shall outdistance the Seoul school in progress - under the same circumstances & the progress of the work in the north give us a better school in P. Y. than in Seoul we shall not hold it back but shall develop it as fast & as well as we can to meet the needs." "We want in P. Y. a school for the training of working Christians & we want the school to be a part of a united work." "We do not want elaborate buildings or much money but beginning on a small scale we will build up and develop things as they go. I believe that in ten years we shall have such a school as shall surprise people and that if we were to propose now

to the Mission such a school as we were
 have in ten years they would sit on us
 hard & upon to let us go ahead with
 our plans. I do not believe they are object
 to our gradual development of the school
 provided we say little about it until
 it develops under its own impetus."

"In some every man is a law unto him-
 self & every man's work is disconnected
 from that of others & no convert is under
 one Master & no Tipadi and a good
 many do not belong to the Lord at all."

"To my mind the fundamental element of
 success in our work in the north is its
 unity and I should not like to see the mis-
 sion appoint any man to the P. Y. Station for
 any particular independent work such as
 a school for the mission but give the de-
 velopment of the ~~work~~ of the station has
 brought a certain work into an individ-
 ual's hands the mission recognize and
 approve of it."

Aug. 30.

Aug. 30. V. says the late queen was a great supporter of Buddhism, & that in killing her the Japs. struck it a great blow. The Shinto temples - one elaborate one at Pook Han - the north fortress.

Memorial Service to Miss Jacobson. Dr. C. & her
 told of her saying to her that she was so tired
 at night that she could not work or think and
 so she rose at 4 or 4³⁰ in the morning to have
 an hour with God and God's book. After the opera-
 tion Dr. C. was waiting with her for the ether
 to pass off & as she regained consciousness Dr.
 C. asked whether she might go then to meet the
 patients at her dispensary. "Yes" she said, "go &
 before you treat them tell them of the love of Je-
 sus. I wish I could go and do it for you."
 Answer "The first day she came - it was in the
 morning and in the pt. she was in the dis-
 pensary in her dress of nurse and always
 did everything up to and after the moment of the
 operation. Perfectly clean. Very thoughtful of others.
 Was accustomed to kneel & pray with her

teacher began the lesson began. Koreans loved
 her. He was always stirring about. He laugh-
 ed a great deal. Never complained except that
 he could not understand and why the fever could
 not be broken up. - The way they talked of the
 liver troubles and he told her that no operation
 meant death and that operations meant
 at best more than 50% of recovery. Was glad
 when it was found that it was suppuration in
 the liver and that one time had discovered
 it. After operation said she was glad she had
 not ran away. One day Anson had to tell her
 she was to die and she said "All right. I am
 so glad I did not go away. It is so good to
 die in our tank. I would rather die in
 Korea than any where else." Yet she wanted
 very effort made. Prepared to sponge for her
 own operation, sitting up in bed. Spoke of two
 of the students whom she wanted present at
 the operation, both because she placed on
 complete isolation of only she was invited.
 Then too she said they would not often

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have a chance to see this operation was
wholly devoted and unselfish to the last."
was singing in the last days "that my wife
but then, O Lord, "abide with me", "I know
when I have believed." Just before the oper-
ation a poem was read to her from a book
sent by Miss Lewis which expressed her
thoughts: "Lean Hard" Psa. LV, 22
"Chief of my love, "Lean Hard":
And let me feel the pressure of Thy care,
I know the burden, chief, I hoped it.
Poised it in my own hand, made no preparation
In its weight to their unaided strength.
Before ever I laid it on I said,
"I shall be ever near - while the hand on me
So that I keep my chief within the circling arms
of mine own love." The Lord it down, no fear
To support it on a shoulder which upholds
The government of worlds. Yet closer come,
Thou art not man enough; I would surrender care
So I might feel Thy chief resting on my heart:
Thou lovest me? I doubt it not;
Thou lovest me, "Lean Hard".

There are two pieces of property adjacent to Arison's available. One on east side of hill between Ar. bank & A.C. place. This piece is under the hill, cultivated now and could be had with a road bank for \$200 - maybe less. House - would be lower than hill & out of the hills western breeze. On other side of ridge which sharpens as it runs back from Arison's is a native place which is used at \$2000 & another too low down at 1200 or 1500. House on former has been twice burnt out of old stuff but might do. Possibly the house could be put just back of Arison & the first piece of prop secured for extra room. This would throw the two houses close together.

Reid says he never heard in 20 years such a report as this. So thrilling & comprehensive. Pan his trip with God. Could vouch for the reports but was within the facts. Tried methods too, - probation system, class mtgs, just like those of the Meth. Church. Thinks he has now

at the golden hour of opportunity here. For in-
 struction from Board to study P. Yang work.
 The thunder clouds of storm threaten. We need
 man ahead now. Advocated denominational
 here, strongly. Thomed that he would not lead a
 yield. Wanted room to work. Thomed his ig-
 norance of Japan & conditions there. as in the
 So. We. ref. explaining his coming to Korea
 to show his ignorance of Meotung. He is
 set on splitting the Korean Church. He has a
 nice, true spirit. The bishops are the great bar
 to unity - we can agree in many cases even
 with them. as to doctrine & polity - but the
 bishops have their claims! Mr. Baird re-
 plied - speaking of "the great privilege of saving
 what we believe to be our rights for the
 sake of the rights of others and of peace and
 harmony." "How bad topics experience them
 for but can not hope for its continuance."

Education. Provt. Bdys. schools necessary,
 but should be put off until necessary -
 delay as long as possible. Put man with

education in his heart. As an example, going
 to Bday School is expensive. In many of
 the Chinese schools great royalties in lower
 districts. and either go back to former or gain,
 or go out to make money, or are turned out
 as indifferent before. Do not see that such
 schools for such boys are wholly useless.
 In a good school, whatever the boys do expect,
 the training & living is good but in many
 boys have been devoted to a path of life not
 suited for them, and the training given them
 often under native teachers not wholly
 fitted, is expensive & not seldom disqual-
 ifying. In view of present opportunities, we
 must see men who know long into
 active work. It has a strong edu-
 cational influence. The Chinese are stimulated
 intellectually; as seen to modern. Would
 the same could be said for other fields
 where we have a trained paid ministry.
 We don't find teachers preachers as they
 are each day, - instead of waste time of

Come it is easier to learn to read Korean
 than Chinese. Yet the nat. preachers can only
 in China & elsewhere make the kind of great
 churches & so the kind of ch. work (working)
 they have seen been given the idea of. That
 that ripen from Japan too much - Europe. work
 opened up first in connection with Eng.
 schools. This such opportunities in Japan.

And. One of Kieid's lightning flashes we can
 see now clearly. No people as seen have
 been doing. Something to show up indigni-
 ties & oppression. A former up in Korean told
 me that Korea was in the position of
 have before the Rev. that the time has come
 for us here. The country is not ready for
 such a Rev. yet, but the people are talking
 about it. Must get Christy in first so that
 the people will be ready. How shall we
 get Christy in first? I thought at start of, well.
 How we are going to push into Europe. well.
 But what shall we do then with the young
 men who are demanding a higher education.

- in South, Pyong, Seoul, Storm coming.

Basis. Matter of laws on schools. Approve
 & add a "This people" to train nat. character.
 for work away from our people." Other school
 how good people but must first do as we
 can for socialization. Training. Teacher should
 be first - then the law - the producer of things
 else. No Acad. board wait demands a board
 must be support. Put us as now making them
 1. A few others want our education 2. Need
 better leaders. 3. Need education. Out of school
 by books & better teachers. 4. Primary
 school need education's influence 5. Social
 teacher's class should be used in education.
 surroundings. 6. Such a school would be
 selective - & we at least men from na-
 tional class 7. Ignorance of a mindless
 nation of our Chinese people. They can read
 but not write. 2. Need we would help
 ourselves. Would have such a school
 in two parts - a primary reader with
 teachers. - read paper under supervision

complete, done & graded thro. Bibb a bad
 book, atmosphere thrashy, etc. Good sign
 with picked young men. Esp. sleeping
 rooms, teacher for primary school, fine o
 lips, apparatus, books for library, fine for
 agric. work, rooms with tools for manual
 work, and for exceptional people - but
 still far from the ideal, in part by indus-
 trial methods. No separate Bldg. School for
 children at present time. Do not demand
 otherwise. Rather as adults or young men
 in partial training & for club children.
 Assume Sect C, Art IX, X of B. Leave. Location
 of such a school - 1. Where there is a demand
 for it and among learned etc. 2. At a
 distance from distractions of the world. 3.
 Not too far from people to be benefited &
 under conditions similar to those of the
 people among whom good & as to work
 & live.

Notes. Our school was justified only as it
 was abiding to Commission in Matt. 23

legit. obj's. org. new groups of chrs. want
 good chr. educa for children. There need
 teachers, better than Chin. & Am. teachers are now
 These teachers in training for chrs. Also need
 adults are raised up as preachers. Instruct
 them as may be best father them into a school
 for three years and teach. Not necessary to
 have them supported by salary or own church.
 might not need to teach Chinese in these classes
 - normal teachers - semi-theology. When met.
 want real higher education & pay for it as
 can consider that. Shows and in pro-
 viding human primary schools. One man
 now stands probably to set aside to work
 of the school system & rather a school for
 girls as to develop primary & normal
 schools. Where rather the school? How
 doing the work. Change for now training
 has not to thought how these notes
 good but understand how - how could they
 be done in such a spirit of self-sacrifice
 & devotion. No pay outside. By an unusual

as done. Leave on whose best plan but no
man here who give him the matter of too
closer named at outlet.

Arison. He ought not to confuse the three
grades of schools, namely, defined by Mr. Spier.
but as given policy first as to primary school.
he says this are rights, parts & people, parts
& mission, parts by individ. mission. Two.
more the primary school work should be
carried on by Cap. without aid of mission
the under mission. Supervision of connected
station, i.e. of mission in charge of district.

Und. As. agree with principle but as. give
aid on certain or given reasons not to exceed
1/2 of expense of the school. Indiv. school
should be under this rule - personal funds
should not violate it. Have an arrangement
between & under mission. Control. Aid to be
repaid as exceptional and to be given
out of the mission.

Rule. The mission has a right to make a
working mission work - policy & his own.

found

Baird. To press this matter presents such serious
 expense. Schools as the are at Tinton. We ought
 our work in pressing too far toward self
 support.

Ans. Our churches are ever able to meet
 $\frac{1}{2}$ the expense of primary schools. We ought
 to separate the primary from academies and
 let wholly the former on the churches. No
 need for confusion. Ought not to have a primary
 school attached to our proposed acad. dept.
 The Unit. community that will grow up there
 ought to care for the children.

Two things are evident from the discus-
 sion - that some of the missionaries want to
 be free from strict control & free to use
 our money in work. Others want to go
 ahead with further license and even
 use money in destruction mission policy -
 not many of the latter.

Read it at 24, we are met. another
 hour around & will not continue until we

The primary schools are in a chaotic condition, esp. Baid, with uniform course in Chinese & heathen books but in nothing else. The Anti Chr. Chinese books do not do here because they are not in good shape as text books. There always no Korean books yet. The Govt. will publish some books but they are not reliable, and some are half Korean, half Chinese. The teachers are on in years & can't be taken for in a normal class. They are able to teach only to civil members and the addition in the no. school schools run all the year around the light in the summer for Anti "The Fisher Message."

Ext. education. The Govt. has between mission & native stations is allowed to establish schools where 1/2 support can be obtained from the natives & other 1/2 can also be provided apart from mission funds.

Adams. One day school is not a church school. It is an evening prog. Cost \$4000 a year for salary. Other houses and teachers

boys. Much this is justified. Making \$35. In
 open house given. Basis. In begin-
 ning work where the money is the money
 moved how an agency. In a place where
 the money is not. I would have no such
 schools. Swallen. Our school for girls is
 not an orphan. Agency. Girls can't pay. Ch.
 has come to limit in providing money for
 boys schools. To require $\frac{1}{2}$ the kids the school
 as to boys school on ch. gives as the money
 What opinion am I to have over it? (So
 it comes. I doubt we are ever under the
 money. is a big work man to handle it.
 The girls; mission for as, Conf., Synto-
 bat - are about handle. When money. work
 outcasts, I can't of character concerned it.
And. we can't require schools which do
 not want us & for as far there is.
As. & Swal. as we not coming to time
 when having no money central we can not
 central ch. What shall we do then? Shd. we
 press towards this certain time? Swal.

is having this experience with his people.
And a church school is under ch. authority
 other are under Union or Pres. or Squad.

Arson. So there was a boying ex-
 ceptional classes right a otherwise, in ad-
 dition to schools. to teach to read. thus, the
 need of night classes. the people study are
 from another. conversion means desire to
 learn to read.

I pointed out 1. That the most imperative
 need is for education. with of the leaders of
 chur. in the north. 2. That no great plan
 or endorsement can be expected from the
 Board. 3. That no man for education work
 is at hand. 4. That if the union & board
 put their at me on the ahead. education.
 work. in doing preparatory work. 5. That
 the way. need should be met. 6. That
 I would open the school as soon as pos-
 sible but only when I saw a clear
 step to take.

Adams. Moved to suspend our per-

from a to Acad. Dept. & see the pres-
 ent property. As. But let us not go back.
 Ask Bd. for the right man and keep in view.
Und. As. depends for present, but not see
 prop. now. Miller. Present advanced by
 comes attend day school. How now prop.
 arith., history, physiology, singing or Adams
 Mission sentiment last year added to the
 present prop at district. Und. Our institution
 should start humble & grow. Chas. Jones is a
 great show & would handicap the start of
 the new school. Baird. In accord with action
 last year. Asked Bd. then to see the property.
 with free school. Decided then adversely.
Und. Would have some of the prop for the day
 school - under C. D. Church. Amendment
 asking Bd. for a man last - Co. Und. Voting
 for it. Resolved for present year to suspend
 the plan of an institution for academic
 instruction. Miller. Day school demands
 no more than 3 kan (8x8 feet) at the
 most. In summer 2 kan enough. Miller. Give

School spoke of buying this property. Resolved
 to sell the prop. a subscription got as it was
 not seen best to retain for present work
 & ask Bd. to hold receipts for future use in
 same line.

Apr 1891. Have now Helbert's Hist. Prop. in
 Chinese, & books of Baird's Proverbs. But we
 not use the Chinese books a classic in
 our schools. Adams. The Ho. Chin. classic
 as different from the Chin. containing only
 the character brought over to Korea. Have
 the old Chinese question as to teaching
 boys to read Chinese. Teach Chinese because
 the only free book is the Chinese Bible; the
 Chinese is the only education of the country;
 as its correspondence & literature as
 Chinese. Baird. How the people in Hawaii
 know Chinese better than they do in China.
 How have Hawaii and the boy in know-
 ing Chinese have it growing in the
 mind. That is education. How now with
 out Chinese. How high that book in

Chinese and. Mission can't be understood
to be opposed to Chinese. How can occupy
high position here without Chinese. Court
and Gazette which is in Chinese. Ordinance
Korean men sent and it will stay how
you are pretty far in Korea. Don't think
we can do best work in our proposed ac-
adem. department. without those & constant
China. It is in the whole of County does
business in better, was against struggle
& we told place of Chinese but have to
give it now & we have to pay a big time
swollen. Some of our ignorant people have
learned to read Chinese just they going over
& over the thing. It is never been classic
in schools & we have to have in Academ.
department.

Girls School. Mrs. Wambold. And. require
some pay from parents. We think more of
education & are willing to give it. It now
in school we do have a banner as ob-
jectionable. Some makes have said that

that they will be able to do so. Miss C.
 thinks about 10 or 15 might come with her.
 17 the new house no longer, or modern-
 able one. School has had practically only
 4 grad. no dead. These married satis-
 factory. In past school took boarder
 girls. Shows to the ~~now~~ was children
 unless they can furnish something and
 save in exceptional cases they board
 the daughters of others. Under "exceptional
 cases" of board by or children & been
 taken in. The school is practically a
 primary school. He. Shows adopt some
 policy about the school. Miss Lamy. Parents
 do not value education of girls some a few
 others who wish this to be trained. That
 give some inducement. He. Does it pay
 then! Has not paid this far. Shows as
 not want native others want it. Miss
Lamy. School has produced some papers
 one in hospital, no other. As grad. no-
 body married. Adams need married

women trained. Baird. The schools different
 from before. Kowalee appreciates lots. Then too
 school is now going well in its new place.
 This encourages them to come who can pay for.
Miss Wain. Take girls at 8. They tie 16. Good
 spread many beads & training eggs to 12 &
 training time at noon for a short time.
 Don't need more members. Discipline easier.
 How it is kept going & an institution. Girls
 want to marry young but can keep them from
 it. Thinks. Can keep same thing. Good mid-
 day to have those who are not happy, taking
 a food a week. Showed how a Miss Stouder
 of last. Mrs. Deval. Short time under Mrs. Clark.
 teaching better than none. Showed paper girl
 from 14 to 17. Mrs. Baird. Mr. Spier has sug-
 gested one practical way of doing same thing
 by each pair. How a box and put the
 child's tie in that box & keep it at the
 tied in trouble. Dr. Wain said she at
 least to 10. Children desire as to give
 as to one woman in school, good too

perhaps had proved - that several women in
 school should have time also for outside
 house work. One would be as absorbed.
Miss Wain. No. Cared to take work. Then two
 women double work - each as carrier whole
 responsibility, Unit. Opposed from B. School.
 too much material work & personal care for
 one woman.

Miss asks if there is in country any co-
 mitted for an women school giving edu-
 cation in women. Do we know of any
 such demands, tho are behind in need.

U. S. Min. Sir who has given his life to
 educational work but who is a deacon
 in the Epis. Ch. says "No minimum we
 are a strong, head-headed, efficient body
 given. There are a remarkable lot. I have
 had greater pleasure in associating
 with them. Some people say they are trouble-
 some but I have never found men
 more reliable, was easy to get along
 with. There is a staturum in the state

Capt. Wheel spoke slightly of missionaries.
 He seems to think that missionaries
 need to be rewarded every week or too but I
 haven't administered them. I thanked him
 for all he had done for our mission. "I
 think highly of them" the purveyor of the
 has been a jewel to them. Imported asparagus
 are sold & now his asparagus is all over.
 I wish that he would camp on the bank of
 the R. Governor sent to get him. He has been
 interested in spiders when he has fallen
 for \$300 a do to get - Allen says worth \$3000.
 Very democratic. Used to rush into shops
 & buy things & then carry them over him.
 Allen was shocked of this. Went to work in
 his garden. With his own hands. He knows
 greatly impressed with this - that a man
 of his rank should work so. I thought the
 young boy a great lesson. He great work
 a true Amer. minister can do in the East -
 a truly representative man. Bingham,
 Burlingame. Think of the Korean

used during routes given to see "If only America would take us under her care, it would be perfect."

Scranton's fine place - nice in city in some ways. One belonged to Bud. but Mrs. Scranton on grounds that it was near their house - an old bldg. across street where their Irish dishevelled in now. So Bud. saw my prop. & sold it to the Korean. About a yr. ago. Mrs. Scranton bought it. It is almost the present site in the city! Scranton of the Irish. protest vs. his disfigure which is general because it was within 1 mile of their East side disfigure. for women & children. which are going to court, most conspicuous place & with most noisy work.

A. Allen showed me his old Korean for claim. Great value increasing. Almost now available. but he is putting back some from Japan. who are robbing the poor & good help at home who the better was made & about the time, too far off

Aug. 31.

40

In the Mich. & county, but that be as now
country to move from our present quarters
of the city - but as grounds that the Mich. are
there! As was the first & we asked the
Mich. not to come here.

Aug 31. Very heavy rain last night. The
mean annual rain for here is about 38
in. Already this year have had 41 inches
June 1.

Woman's Work. Tues. 26 women at Tuesday
evening service. Thursday evening girls meeting.
3 women went to the catechism. 30 visits to
the island. 24 visits to another village. 101 women
looked. Vaccinated 21 babies on one trip, 13 on an-
other. 149 visits to houses. 223 visits, 225 books
148 meetings for the year. Many crowds of vis-
itors - one of 81 women & children from a village.
This was Mrs. Brown's report 2 women as ch.
members. and 1 catechumen. Mrs. Baird - the two
women I met as particularly ignorant - those
empty minds. Mrs. I. has got lots of saw
bills, all who can read. Mrs. Adams over

School enrollment has wholly changed since
 bands went away. On Easter the boys got up
 idea of decorating cross with flowers & church
 characters above it "Christ is risen". Founding
 that they thought of it the boys in the school are
 taking care of a little fellow in hospital who
 is dying, they provide for him & go to talk to
 him in his suffering.

Johnson. Two baptisms and four inquiries. No
 sent for women's meetings. Mrs. Swan. gone
 off to one meeting. want a high woman. Mission
 out one of last year. This spirit in her report
 Hundreds of women come to do. Each one heard
 the gospel

Byron. 175 women on Tues. 100 on Wed.
 as act. one & come was at first. 20 later.
 Have a Sat. pt. class for women as classes
 now than ever before. Forward mtr. to Mr.
 Mrs. Bais for of previous mtr. to Mrs. Jiffard.
 The church invited on carrying her chair and
 all her baggage. Mrs. Bais her par to the
 mtr. a great crowd with presents ac.

accompanied her and as steamer sailed off
and sat on a pier with banner singing Chorus
songs

Seoul. New Strong. Released of kindergarten
work at girls school I was free for Butcher's
Ch. & Country work. Sunday, Sunday, Sunday. Many
for meetings. Commission on the matter of women.
Kien. Another an old woman turned out to die
by sea who tried to drown herself in a well -
was rescued & taken to a Chorus house. Mrs. Lee.
One country trip 6 weeks. A mutiny woman like
in her frenzy threw her own child into the
fire. As tonight some sold books at all hours. In
the village women said "ye in Korea when ye are
going there are more than words can tell
her" at Inai MacKenzie lived showing Christ, so
that his melody is sweet away the people -
in a little room 8x6 feet. Now who put away
his cushions giving his money, house & land
to support himself and his child. On place
where women started work and carry it on.
God down to the Korean women who would

day & was in care to his question. Woman's
 work increases every year. Mts at home num-
 bered 40, most of whom come from 2 to 4 mi.
 away. From 50 to 150 women come to C.D. church
 22 were baptisms during winter. 30 ved. or at-
 tached. Have employed no helper since 1880.
 no wonder to do anything & don't believe in
 doing so. Want a woman to work in ch.
 a visiting woman. 287 members but not
 all in city. Use it not for Mrs. Moore's health
 as there be almost insisted on Miss
 Davis going to Ch. for city & country work.
 Mrs. U. has asked Opp. for woman helper.
 but has been resisted to use it thus. I have
 question whether this is not better policy
 instead of enlarging any wonder for work.
 To pay a woman worker might leave larger
 present number but wouldn't work to shape-
 or more lasting if we but work up without
 money, using the only for revenue of house or
 day when we take a girl or woman with us
 into country work. Miss Sharp. Helper woman

I took 9st rice but no pay. Mr. Band the young
women 7 are in work. Training layer members
and outside teachers. Two days say had paid
woman helper at Seawater, but we have dea-
ment work day by voluntary women helper.

Training classes for helper. Now at Tusan
or Gubeon. because no helper there at yet.
Pyung Yang. 20 days in Japan. 50 percent. All
have paid 8 men. 32 contained at 90 each
each per day 8 women. 1 for. Under trees.
Up of them under the day because of
severe dropped a man has dropped. How be-
cause for us this year. Two layer women
came. We probably have circuit class this
year. So better expense & each was. Kim
from Gubeon that he has dropped making. We have
picked out 30 men whose own knowledge of J.
is not high but who are the leading men.
Two days for in Nat. Churches Koreans have
rule the the show to us making.

Leave. Two last year's class wanted to meet
at Chong Yon which agreed to meet Gubeon

of square. Two parties went from here & so. of
 here - going by different roads & reaching at
 way or far on way. Told 57 people who
 had come to the house there. Admitt. of mtg.
 in country school. No distractions. By the at
 tendance - all at each mtg. on time. 7 1/2 hrs.
 a day for 3 weeks. Instruction given in a system
 of doctrine and practice of mission. Difficult
 in getting people to understand & get an
 impression idea of what we taught. Drilled &
 drilled & still had hard time to hammer in.
 Had to drink science. Had charts which
 showed analysis of topic so that the ac-
 cused error of past & coming point out the
 error of deviation on us at a time. Unity of
 Bible. Emphasis of first half of Acts. Early
 of mission work. As feeling for I was
 alone. One on board. preaching & how to
 organize and develop work. classes, &
 teaching & me. at club took short course
 on church government. - need of govt. &
 & kind in state & church. All agreed on

Scripturalism of Presbyterianism. Had exams.
 & pre on at close. The boy of 15 did the best
 at school. We came to find complete change of
 of doctrine teaching & people here. Had having
 Bible classes too. We who were here en-
 couraged & comforted them, down in the Chapel
 Church. Had at close a good old Presb. Wash.
 expensive meeting. The best speech was made
 for and mean, the most stupid of all. At
 outset got up & said he was so stupid he
 was going home. Said at close he had said
 that the conduct table have nothing to do
 having of doctrine but he could do have
 of 'I know it is true for I have seen
 before.' Hoped to have a class in town
 but overruled or prevented. Supper for coming
 year closed in town & country churches
 which can be used at the expense of the
 ch. down for the travelling of ministers.

Bible Com. 160 hrs. in 57 parts. Had during
 year over town. f. Com. as a whole. Cont.
 requires 3 men as quorum of Com. Com. re-

gets live papers made past year. The pen-
 sion. Bible Com. has 2 rep. & 3 special mts.
 during the year. The Com. has recd. only Gospel
 for. Gov. up to this time. from the Trans. Board.
 Has passed a Resolution stating that it is de-
 sirable to have members of Bd. of Translators
 in Iowa a near level. In some form have
 been translated Rom., Eph., Phil., I, II, III, John,
 I & II Peter, Jude, Revelation, I, II Cor. Hebrews
 Last year special Com. of Mission asked for
 the publication of Gov., Eph., Phil., I, II, III, John,
 James. The Board promised to do this & agreed
 to the up. office. Relative Exp. table. * One point
 seems to be as to whether a purely personal
 version may be issued without scrutiny
 of other translators or an "individual version"
 is as scrutinized and, ^{not a} purely personal one
 which has not been under the examination
 of all the members of the Trans. Com. Com.
 seems to take view that individ. versions as
 those prepared by are but examined by all
 the Com.

Und. replies has caused a delay, the translation & change of Perm. Exec. Com. which first wanted tentative copies & then instead a tentative Epistles and then went around & asked for individual versions of the Epistles. 2. Our inability to give properly due answers to justify binding the books being same name in different forms together. 3. Some of the other missions have had trouble too who did not report trouble as their most important work. Job is now always put Bible work first in our plans. Other have had Bible work last on their list and have reported it so.

Two roads of ques. 1. To appt. as a two men & let them translate the Bible. Put it soon in this way. And let get best work so. 2. How the Bd. of Home Congress of men charged with this mission to give main time & energy to Bible work. There can be more harmony between Exec Com & Bd. of Home. I have several times asked permission to make statements to

Exec. Com. have been denied. I think we should
act together - as missionaries & both cons. I
had all the money when I came back from U.S.
to get out an Indian. Mission but I have fore-
gone it. Baird. We showed how many of the Exec.
Com. would not refuse to hear Trans. Bo. now.
Mumme. No Exec. Com. ought not to dictate
to the Trans. Com. should only advise.

It was resolved that we ask other missions
to set men aside with Bible translation as their
first work.

Baird moved that we ask missions not to
employ men on the two Cons. - He shows men
two. We did that & much. at one did that wh.
we had asked them not to do. I move that
we request Exec. Com. to change the constitution
so as to preclude the same men serving on
both Cons. Reynolds & myself are the only
men who are members of both Cons.

Whole thing laid on table until Tuesday.

Medical work. J. H. Sloan. Irwin 316 surgical
cases. 7505 total of all cases. Medicine has

fatal wounds. Would have been success and
 also be able to take calls which we now
 have to refuse. Have had in all 1200 calls &
 40000 five coming to Jutland. Again selling
 Scripture as one of the most important parts
 of the work. Medical education prevented some
 for the time because no other medical aid
 in Tuen. One old man who came night
 & night in country stayed one night until
 midnight & then came back about one, saying
 that we had no more to sleep - they talked &
 then went to morning. Two more to Jutland. Have
 been weekly held. Service in the district
 prison with four men so wear bonds, not
 to carry chains. I got friends who came
 that are men and men. Have raised more
 than time as much last year as in the pre-
 ceding time. Native spend lots of money on
 nat. medicines & on location when they are
 sick. To give drugs make paraster. Our
 work is to help oppressed with charge. We
 get torn away by an who can not pay.

would be false to Christ, to turn rich away.
 The life of our medical work, the spiritual
 influence. Korea needs only the Gospel. When
 a man comes for operation let. cost of
 nothing, med. &c. & the man what it
 amounts to. If he is coming, take him. If a
 rich man give him chance to pay for it &
 Jan poor fellow too. 67 men & women treat
 in an day. Higher money boundaries.

Pyeong Yang. Wells. Moffet's lab interested
 to me has given ran 30 to 150. Up to May
 1st this year I have seen 11000 patients. This
 year we probably have 12000. Over 50 cases
 of eye operation. 5 deaths in hosp. - one
 beaten to death, then picked up on street
 dying of consumption. Among patients Gov.,
 General & Army, Chief of Police. Exp. \$1077.64
 \$50.97 this Aug. 1, 136 left for rest of year.
 Regs. \$318.78. Rich exp. \$8. + would books
 audited. This year up to date 6500 patients
 - ran Aug 1. About 500 unrecoded = 7000 in
 all. 200 in patients; 10 or 20 daily average

The 11000 fathoms cost 789.43 yen.

Seoul. Dr. Whiting. 3 country tips. This
 Ry. to per 11. Over 700 in hospital. 300 at
 school. 21 in patients. An ad & well set
 house for women in each of all who are
 so far this society, justifying a woman
 physician here. Think the work almost lost
 time when compared with what might
 have been done spontaneously with same ex-
 penditure in some other way. The country
 work of all has been full of rejoicing to
 me & every work most of the time. This work
 is almost untouched & yet most fruitful -
 while this as a rule to 12 doctors in Seoul
 boat to leave Seoul and go into country work
 itinerating & spending time in Seoul for a
 trip with a private trip for a much talked
 of and not to be feared. Most encouraging
 work has been when Victor Lippas have gone.
 I have hope to go back to all & new place
 in Seoul as 2 women's hosp. have opened
 one at So. Gate - 2 French and 1 English.

Has charged for patients $\frac{1}{2}$ to rule of Med. Con. Does not think Hops has needed at all for pulling into house. Have been in a few houses when I wd. not have been called unless a physician had come to do work there. Such hope of opening in early that it is worth to stay here in hope of getting a high class patient one in six weeks.

Mrs. Aust. Agrees that when doors are so open time should not be swallowed up by medical work. Has not studied but has not pressed this last work. Has carried on some line of dietetics work. Three yrs. ago, was in Japan - there the best years. months - people flock in there. Have made 75 visits to house. This most interesting & fruitful part of your work. Have been called to some high houses & kind of work. to keep up acquaintance. over, but the men soon object that the women would keep it up.

Dr. Anderson. Disg. ad. increased 75% in patients 50% over last year. Total disg.

7235 counting out difference. Expect an over-
 of 50 lbs. does the men practice - as desired.
 my cat it down. 12 to 40 \$ per day charge for
 private in patients. In street cases put in
 50 patients. Not satisfied with every. Work
 gets less. - either inside or out, following up
 patients or in relation to other work of state.
 Why can't each item emp. take one bed &
 expect it, having a car to visit hospital. Am
 loaded down with work now - esp. the work
 gets med. class. Have been here. Prep. Avato-
 my. Reps. from diag. records 421.18 \$115
 Special apt. visits to No. 12, \$179 from foreign
 practice des. B2, \$291.29 from medicine
 Total etc. \$413.51. Food; free diet 25.392:
 107.74; 25.149.57 outd.; 563.31 repairs;
 medicines about \$1200. includes dressing &
 replacing destroyed list \$5.98 medicines.
 Total \$2913.54 about. - 1059 rec. \$1854. = ext
 blue repair + a year's pay ahead. Ideas
 1. Relation of med. service to min. a. Planning.
 but some. Can go now without them.

b. Care of nurse. c. Benevolence. Example
y. d. Evangelistic. These last held
good. But in not no. needed. Please
men so as to be the b.c.d. Dr. Whitey
1774 patients seen in hosp. 183 in police
total in hosp. during year. 8979 total at-
tend in connection with hospital - including con-
sultants. Had been a contagion & all were need-
ing change sent to the hospital - be-
cause of the case. Have not seen as many
cases as before. Have not seen it. Jacob, sick
has kept me from Chaytai Da. Got into
the house just a year ago. Hosp. in condition.
now, as it never has been before. Went
asked for a list of patients. Have a certain dis-
tinct when he was going - two days before
going - but Dr. did not give it. Why?
So few patients in? No. 14. few charity hos-
pitals afford us. as change. Right district.
also affect. 200 more hospitals. 200 more
other med. work in dispens. as over. Victor?
Med. work ahead of us and

ours ahead in even's extent.

Dr. Vinton, 10 Nov. rep. Away for several
 mos. King present speech at. at my house
 422 at base. 220 at Waldo. 10 guests to.
 at both places. Waldo 2 mi. from base.
 So I must move! Lic. also object to King
 women next door and the poor repair of
 house. 3 hrs. a week to get boys. School = 1 hr
 at Byrdbrook. Am printing Avatars book.
 Corresp. with Bailey re paper asghem here
 in Korea. I wrote that mission would not
 supply money but would do all evangelist-
 ically.

Now I spoke in closing. I suggested
 1. The importance of a geographical division
 with the So. Menth. 2. The avoidance of over-
 catastrophic views of the work. 3. The so-
 lidifying of the work and its development
 of doctrinal life & knowledge. 4. Personal
 teacher - the large no. here & extent of
 time kept. & for both husband & wife.
 5. The need of clear, free mission policy.

Sept. 1.

I had relations with the B.S. on part
of Russian & vice versa.

Mission wants copies of my report
on each field. - asked me to put it in
my little black book.

Mrs. Vinton's father Mr. Thomas Coulter
171 Eldridge St., New York City. Sent her
Mrs. Vinton's watch. to be cleaned.

Sept. 1. Left Seoul at 10 and Reached Ch.
Munye at 5³⁰ having to go overland be-
cause no boat leaving today. The road
far with us as both men step's than
it is possible for a man to go. There
are two streams and at one place had
to unload three loads of baggage and
go around several miles of boat while
they were down a small flooded rice
field.

Between Nagasaki point there lots
of coal cars on the rail road. - good
1. Phillips at work on it. "Doubt
the name of this country." Note of

man, going into his r.r. to prevent
return, business men make this - a
big return expected. Why not point to
some point which would be in business
one men with no present return.

Country very pretty most of the way. In
the red. Took lunch at a Japanese hotel
midway - across street was a sign
advertising "Hate & Hugin." It was good to
climb a hill at last see a bay of the
sea. - Emma beyond it. The sun went
down soon - we rode along for some &
star light reaching them. Long after dark,
the horses were worn out.

Sept. 2. Left Chemung at 7 am. on
Yankai. Having come on board last night.
Beautiful smooth sea all day. Bishop
& Mrs. Joyce, Mr. Mrs. Jones on board. Also
Whitman & Charles Reid.

Bp. Joyce says he finds that in this mis-
sion the school put the idea that the
missionaries are for them & they for the

mission. A man starts in on the other
 side but when he can, he flows over. Some
 of the China schools are turning out men
 but they are not to the advantage of the
 mission.

Time has come - Bp. Joyce goes - for the
 mission to get down from stated po-
 sition & come near to the people & take
 held closely & vitally, preaching Christ
 His Salvation along things in the
 people.

Bp. Joyce wants to pour men into
 Korea now - esp. into Pyang - on the
 strength of our inquiries there and also
 to develop the medical work.

Now talk with Bp. Joyce. Japan plan of
 O.D. The native men try to get out and keep
 out of the way. as many men as possible
 so as to have amt. granted of \$11000
 go as far as possible. Total exp. for Ja-
 pan less \$48000 good or so. Last year the
 natives asked for a private way, with

him & then asked the questions: 1. Are you going to send any more Americans? Can you do so. 2. How long? Can. As long as we send the money as proper to send them to control its expenditure 3. Are you appointing more for providing ideas? You best do have it that gets the present for providing it - and my own is pressing very strongly. Your favour.

As to schools you say that there is waste especially as to those for non-Chinese. as long as opinion too often in the hands of those who are a incapable. You agree that there are a number of decent children in the day school as an evangelizing agency. advocate as for Chinese children. I expect that about 1/2 of the children in Chinese day schools are Chinese or other a majority of Chinese children are not in day schools.

Just saying to him principles - as we send & support missions - but my friends & I but as the expense of your work. Cash & cost of bookkeeping

Some for charity, potatoes you must pro-
 vide. As to schools you must pay for
 what is approved. You add it to
 money of teachers salary. You - but the
 money you - salary. But what ch. Board
 wants work. After that we need
 face county - Hope for united demonstra-
 tions church - & for a great love.
 As a last time. To show care in it
 we have at least two or duty. Ryers
 the people of the town county, Nelson. We
 David Burton, and how clear under-
 standing. To be that of at home & so
 between Bd. from year Down
 on the Indian & Indian. Mission. David
 the mission now pulling apart. at Han-
 how. He suggests it. dead. This makes the
 administrators noting mission that they
 can not be provided for for the year.
 So they have to join the same & try to
 to the same thing mission now. I don't
 think we have, Believe in such

Sept. 3

62

mutation. So done here. In the afternoon
rather horrible. Prior had had severe
misunderstanding. Had seen mission
dog walk over letter, from Bo. I checked
them. Now as right. He wants to di-
minish aid given to his. A rapidly - so
as to destroy in 5 or 7 years.

Sept. 3. Reached Chapas at 7³⁰ and the p.
Review about 9. Bryan says there are 21 ev-
angelists in Cavall's district. There are 30 teach-
ers. Preachers but now only one of them
not supported by the mission. The Com. give
him money to supporting some evangelists, but the
Com. do not like much to support evangelists. The
Chapas ch. supports two evangelists. Not all given
by the natives. The last year they raised some
money for a cemetery for native converts.
Others who have been & died, 9 to 30, or
is a few chow graduates. 8 or 10 are graduates
of the normal school here. They have confidence
in these men & they do better in teaching
than any foreign teacher or those taught

These men are mostly old men who have
 taken a 5th yr. course here. In practical work
 the men who have had a Chinese education
 are as good as the others. - can knuckle
 down to the work & conditions quite properly.

Mrs. H. says that trouble with Cameron is
 that he does too much & rushes around -
 is already ~~over~~ always doing everything.
 are overdo it soon. Too busy.

Have signed up Dr. Water for me with
 good & kindly judgment recognizing his
 five points. 1. Position. 2. Assumption
 3. Hasty judgment. 4. Are born his own
 way. 5. Expresses the most positive opinions
 on subjects about which he knows nothing
 at all. 6. Scope of his opinion is too narrow
 at outset & doesn't change easily tho he
 is willing to reason. 7. Narrowness of
 judgment - exaggerates school work and
 does not see the real claims of other de-
 partments.

Mrs. Bayen says Dr. Armstrong is the

Mr. Murray now - don't know their own
minds - as vacillating & weak to the
extreme in decisions. Murray used to
hesitate even as to how big a piece of
meat to give at the table. At last his
wife used to have to make decisions
for him.

Not ignorance of their own surround-
ings. None of the people here seem to know
what the temple back of the house is.
whether Taoist or Buddhist or what its
character. Only we know that much of the
cultivated land round about belongs to
the temple, cared for by a few Buddhist
priests.

People's poverty shown in the way
the farmers pull up the corn & maize by
the roots & then cut off the grass for
the ground for fuel.

Taxes are not useless to the China-
man. He gains no idea of worthlessness
from the parable of seed & taxes.

Sept 4.

Sept 4. Lovely morning & rich content!
 Went to Stephens Training Acad in Church & 8.
 About 40 men and twenty boys par a day,
 school as the compound were present. I in-
 troduced Conf. & then asked: 1. What is your
 aim? Ans. To glorify Christ. To save men.
 To glorify the Father. We have a consciousness
 of our own sin & we ought to preach the mes-
 sage. How get a consciousness of sin? God is
 the the knowledge of the true God. That was
 how this consciousness began hearing Jesus.
 Awake - had idea of morality & lived in
 love of God - but no previous idea of sin.
 The people, they say, have no consciousness of
 sin until they hear Gospel. Begin their work
 & awake here, that people do have sense of
 sin - either ideal worship or awake - do have
 sense of sin but no true love for realization
 of sinning & character. I asked the
 Church. How often shall get at in this aim.
 They all said they had as this aim to save as
 many people as possible. - The whole of Christ

all agreed with Sympson's aim?

2. What are your methods in doing such
 building up church? a. Expect divine assistance
 b. anxious to leave my sup. at the best to
 poor. But we work accordingly, yet for
 some years to some advantage. Can
 you have too to fight vs. this constantly - even
 in Park. How do you present God

to hearth? a. First present idea of unity of
 the God & fully of ideal worship. b. Empha-
 size the idea of atonement & need of a Redeem-
 er. c. how to do it also. How idiosyncratic.

4. you present Christ first. and how well
 need of a salvation from it. d. On oc-
 casions we can present Christ first - it
 sometimes seems best. e. In preaching we
 ought to mention name of Christ without ce-
 sation, so that even those hearing for a
 short time would hear of Him. How

present Christ i. as too incarnate - as really
 as we can. Some of his characteristics
 feature upon others, the singular

death is.

What kind of China appeal
 man to Chinese? a. The Bible law and
 willingness to sacrifice to for others b. The
 human doctrine based. That of God are able to
 hear. Name of Christ they do not able to hear.
 but they usually present Christ - God the
 Father & Son, Christ the Son & Father,
 the Spirit the Father. Concern of the
 name of God is greeted with reproach - "San
 of God" the people feel, having heard the
 name often but not understanding it at
 all. c. The compassion of Christ very attractive
 to Chinese.

The age that there are
 such things as vicarious sacrifices, here a
 minute for someone, sweat for master,
 but do not know of death of higher for
 lower. To present this to Chinese is some-
 thing so foreign to this nation it is almost
 their incredulity - can't believe it.
 The great the Roman passage.

3. Character of Christ. By people began
 by the name to discuss "the not engaged

of the church." What people think down to
 lights. how good of? 1. Know unity of God
 doctrine of Redemption. 2. Know essentials of
 grace, Trinity, Sin, Rewards & punishment
 3. They know the Redeemer. 4. Consider the
 truth of Resurrection Christ very important
 only that thought so we know the God, those
 who recognize Him are to raised with Him
 5. There are many who know well. Almost
 as how as the fundamentals & preach in
 the market place even the persecuted.

One or two men kept receiving to idea
 of, support. One said 1/2 the church were
 eyes for it. In his village the farming God
 had as its whole bought a chapel with
 the funds.

What attracts people to look? a. Desire for
 future salvation. b. Curiosity of that way
 as proved by desire to improve present
 circumstances, c. Curiosity, nervous as
 desire to make, warm out of church the un-
 (happy) a other way. Can't help this

reputation by coming into church. To our
 influence of being a chtr. in low courts
 a. reputation to present the truth in
 the first place to present the false hope
 as to reputation - means only that he was
 an obscure man & became conspicuous in
 his religion, got prestige or notoriety. Even
 when no foreigner intervenes the natives
 are treated of the officials as they wd.
 not a pagan. Concerns us not so much
 just now in this case - officials n. chtr.
 but as a rule the shadow of Gen. is over
 the nat. chtr. Some join the ch. tho' desir-
 ing to spite their relatives. Some who come in
 the unworthy motives are afterwards truly
 converted. One told of a truly who came in -
 as good of him - after joining it a crowd
 of bad of him & abused him. That
 excitement down his throat & ordered
 him to dry chest but he refused & told
 them that they killed his body he wd.
 not dry chest.

4. Schools. About 16 teachers present who have pupils on Sunday. But as usual, not as over a fixed cap. as as itinerant preachers to the heathen who minister only here & there to groups of Christians.

Preachers do not in groups gather. They have exhortation & then a talk with Christians. Over roads of churches & people. Teach the people to sing & also to read. The evangelists have each say 100 or 200 villages or more. Have several days over their evangelism. There are no local leaders save where the heathen are. They act as leaders and as almost wherever there is a considerable group of Christians. In some districts all can read; in others fewer. Differ in degree of ability. A great deal of voluntary teaching goes on besides to read. One man, say the $\frac{3}{10}$ of all the people can read. Another lived the $\frac{6}{10}$ can read. Among Christians one says $\frac{9}{10}$. These figures do not include women. Among outsiders almost no women read. In

the Church a large no. of women. Had they
 don't teach women. a. Consider women so
 inferior & unimportant. Other people. b. The
 women are considered not of very great
 use. c. Chinese have many unusual customs
 & keep women ignorant so as not to lose
 them. d. The women are naturally in
 the home - no business or outside work.

There are about 45 schools - average about
 10 children. Large group of boys. Girls schools
 separate - about 6 of them. Could mix in
 one school. Chinese schools average about
 6 children - of course all boys. In America
 find the majority of children in schools are
 teachers. In Beijing as elsewhere. The natives
 open the majority of children are in
 the schools. There are 1000 Chinese in Chicago
 but only 400 the majority of
 this children of school age. Both Chinese
 & outsiders appreciate the schools & like to
 send sons but not daughters to them.
 Do they boys, girls appreciate them? Apr.

provide them books free. Parents stand in
 way of giving. Those who can pay are not
 send children to our schools. The people
 provide their books. The mission gives the
 other books. Mission runs only two school
 rooms now. The people provide the rest.
 I told them of Korea and they said that the
 the movement was not popular and the
 people of means but not care in yet.

As you see the presence of a school
 helps the church & the true power of people.
 conducive to better attendance. Presence of
 teacher a great help. Paper to have a
 teacher was in part for this & so preaching
 on Sunday is voluntary. Have stopped
 Com. Lys, have preachers to do this.

Aim of these schools. As many. Give
 to make people more ready to trust
 & accept Christ. Schools are gifts from
 Father of church - gives people a place
 to come & study & learn more about
 Ch. Bgs who grow up in school are

more robust Chrs. and better able to stand. Good work to lead people of the poor to read.

5. Septuagint. Difficulties - a. We have not enough money. b. The real difficulty is that the Chrs. have not the ability. The people who have ability, are outside. Many think the real reason as the Chrs. are scattered and the movement is still working in great currents not popular at all yet. The men say that they are constantly pressing the matter. Do Chrs. give as much as they did in the 18th? They say the two extremes were on a real divergence - on to Heaven &c. while in matter of things working &c. the Chrs. give as much now as they did then.

Now seem to think a real progress. present hopeful signs. Oh. as to the 15th Jan. 90.

Bryan believes in day school as an educ. agency. It appeals to the teachers

It is definite & visible. It convinced the
 teachers who discuss a preacher but
 who know that a teacher loves his wo-
 men, and when they find him preaching
 to, they count that words of confidence.
 But when him as eating foreign rice.
 The Pres. says that he would not like to
 establish schools here when there are
 so many others. The Pres. teacher shows
 when him how puzzled out, as to when
 there is more chance of putting food with
 our own men as teachers, and of as when
 as long. Does not have a specific, can
 his work. No way. Can flatten out over
 together.

Andrew has always opposed to go
 from the Unitarian & Baptist Section. He
 regards as large the and the people
 as more religious. There are a no. of those
 away, however for the cultivation of the
 religious life. The converts have come
 from there. There scattered here from here

40 or 50 stations only as has as many
as 12 others. The people are in a group.
In some about. are in groups & families.

Boarding schools have had 10 this past
year. Stopped since middle of June. Two
others are here. But in country. Byers &
Am. not long they have been up & out.
Est. for the Bdy. Sch. was 3,119. Cut. at
them 1785 as an appropriation. Must pay
salaries up to Chin. new year & how can
the schools for a time so that now we
have spent so much as must stop.
Two of these Bdy. schools had 2 teachers each
soon. 3 of these are girls bdy. schools.
The last under young women. These
Bdy. schools are in Bdy. fields. The last
dept. oversees them & misses. Work for
five & six years. Hoping ever to report these
schools to the Bdy. dept. at trip. There is
the experience from 9 work and the
light of so much money being spent
has had a bad effect. The schools have

does good work and have been cheaper
 than would be here. But on the whole things
 trouble here can be got the schools in
 the way of bad administration. In November
 200 in B. J. school, counting day pupils
 given. In Min Jan the people to put
 up 1000 bldg for school. They lost in
 made as pay something more a year than
 by the the question to paying were in-
 credibly numerous. But this the
 then would object strongly to having the
 tax who can pay get educated. The
 others that out who may be higher up.
 By. was. paper to make pulling the higher
 education. Jones as personal prin-
 ciple got the 200 1/2 as day scholars. In
 Aliso had 45 boarders in two schools
 and some hundreds of day scholars (?).
 In Daniel school and 16, 20 in the other.
 In Daniel school food cost 170 per man
 for food. Board money paid twice a year
 @ 2 cash a li. In county food cost 1/2

of ant. here. We drop the road money, here
 now at in 2nd class & the B. & O.
 last letter suspended schools until Oct. to
 await Court & circumstances.

My. thinks that we do good in getting the
 work. Work can be swollen whenever money
 is laid out but is it good work? Nothing
 else the largest of so many ways. For
 work paid when for long because they
 can do nothing but so have & allow to
 their own business. Impossible to us just
 enough. For last day of April, or
 of May, just while working in fields,
 July or 1st of weather, Aug. or 2nd of rain,
 Sept. & Oct. are busy months with farmers.
 Can. & June, July, Aug, Sept 1-15. are the
 best. Markets in Sept. & Oct are going. The
 enough can work then than now. We
 on to end in summer too much too
 for bad weather. Could be used to let
 play enough also for the working months.
 Can. have English classes in coldest

Quebec. Air has been to utilize his time
of way in idle road by teaching them
in classes here. The men want. We

push them all the time. We don't have the
chope system at all. Men can't settle down
in them at in Canton. How no place
see even a trace of clothes. Reach bottom
on street or in pockets or in houses.

As to it, no great demand now.
Have seen in the past East that have
degs. The Chin have had such volumes
wastes on them that they don't value
stuffs at all. Part some of many have
been thrown away in it. They would
have been like the ~~same~~ flung away
on it. Use waste of money & strength.

Conf. with Byers & Conwell. Want a med.
man here. South wants wants to take up the
Cdn foreign work and would be glad
to have us have a med. man to do va.
this work & he would work in with him
might combine in its taking hospital of

it could be got, even giving him some of.
 Bryan thinks no such union possible, that
 it only means that we would have the
 possible co-operation & agreement of South
 China. This means more than not to
 seem to obstruct our development of med-
 ical work. The South China is a big thing
 but $\frac{1}{2}$ or $\frac{1}{2}$ foreign - or Japanese plan as
 in Wei Hai Wei - never opened because
 no foreign doctor ever obtained. Was
 agreed to Douel. But he would not take
 it because he would have to withdraw
 from China to do it. Comrade of Jap
 Chao wants him to stay there. Jap-
 more much better now. I suppose wants
 him much. Bryan. If we went in
 for South China. we would be responsible
 for the support of it as pledge from
 nations and not to be expended upon.
 I would like to put doctor here given a
 job the hospital - not if we had to
 start to move as we & Chao. can be

traded at other end of town.

Conf. with Bep. & Gen. on the matter of
 mission understanding about the money grant
 25 or supposed to be granted on Carbent op.
 As the Carbent work was included in the
 work of 1896-1897 in the est. & was in
 the appur. & station dealt with it, as
 with rest of its work. and this error
 in this adjusting came out with an er-
 ror of 1489.29 dollars. This they were
 going to pocket so - meeting it with Dr.
 Carb. when they expected to take his share.
 This they foresaw early in year but said
 nothing about it intending to bear it.
 Now come letter of Jan. 8 re the money
 forwarded to Dr. Carb. stating gte. the
 order regarding it "That the native be-
 liefs & schools now actually employed or
 in operation in connection with Dr. Car-
 bent's work & on the basis of the above
 sum, be included in the authorized work
 gte. E. about mission in the regular

Appropriations for the ensuing year, sub-
 ject to the approval of the Mission & on
 the same basis as other authorized work
 of a similar character. "That all future
 mission work dependent on pots from
 America & under the care of the Mission-
 which of course includes all forms of
 work in which the individual members
 are engaged or for which they are respon-
 sible - be included in the annual Mission
 or estimate, in the same way subject
 to the same conditions as other work of
 a similar character." A. Brown added
 in his letter containing this, "at this
 time, of course, reach you too late for you
 to insert the native helpers & schools now
 actually employed or in operation in con-
 nection with Dr. Cabelli's work & on the ba-
 sis of the sum expended to him in your
 regular estimate for this year, we will
 insert them in our office, in consultation
 with Dr. Cabell, and any changes or ob-

facts which may in your judgment become
 necessary we can consider later. This
 is all that was under about it. The men
 assumed that this was a sort of final stop
 to Corbett's work to celebrate the final settle-
 ment with him, but it was to tighten the
 net as the Congo work of the ant. moved.
 It was a vast surprise to the station - purely
 gratuitous. They were not creating an
 expense and had caused in all of Corb.
 work & were providing for it out of the
 same good will as other work. However
 the night he saw some work of Corbett
 outside to be provided for. Had delicacy
 in adjusting the net because of Corbett's ob-
 stance. He did not want to be too hard on
 his work. Assumed Bd. did not know that
 it had already provided for Corb. work &
 knowing it wished to soften matters so
 understood their somewhat delicate rela-
 tions here, both Congress & Reg. disagreeing
 in question of policy & in matter of getting

outside money and labor. He was
 not even heard from Lab. on subject of
 the real comparison as to what cost
 amount of "this year" & "last year."
 If it meant '97-'98, then what was to be
 done with '96-'97. He opened covering '95-
 '96? Was the work to be jumped one year
 & not to show any effect yet the next?
 No address was made in Reg. to the est.
 for this year. Mr. D. C. knew that all
 the work of his was in the est. He was
 how did he in Reg.

The Texas Chas. Station is sending out the
 following letter to all the Chas. missions.
 "In view of the heavy reductions made the
 last few years on our mission estimates
 the consequent embarrassment in regard
 to contracts for various forms of ~~partic~~
 ular labor, it is evident that some plan
 must be devised by which each mission
 station may know the amt. available
 for its work before the year begins. In

China we are compelled to push on our
 trade with native buyers not later than the
 middle of January. There is belief the de-
 sired result can be better attained by
 having the est. made out as the price in
 time for them to be acted on by the Bd. & re-
 turned to the several missions not later
 Jan. 1 of each year.

"If the necessary that can be est. from
 as the price be acted on by the Board at any
 time, it might be necessary to change the Bd.
 fiscal year, so that it will begin Jan. 1.
 instead of Aug 1st. This we believe would be
 advantageous for several reasons.

"1. Missionaries on the field would know
 how much money they have to use for the
 year before contracts are made & work be-
 gun. As it is now, we do not know un-
 til 3 or 4 mos. after our work is begun,
 how much money we have with
 which to carry it on. The case is analogous
 to requiring a man to put his house

one third of the way up, before he knows
 the size of his bank account. In saying
 this no reflection is intended to be
 cast on the Bd. for making these reductions
 as it is evident they can not give
 what they do not have; nor do we deny
 that these reductions may be providenti-
 ally designed to effect some good purpose,
 but unless we come back to the rational
 plan of knowing what the appts. are before
 we begin to spend them, this benefit will
 to a great extent be multiplied. Our repu-
 tation as honest men both with Chris-
 tianity demands that we keep our
 engagements. Many missions are fast
 drawing & saying that they will probably
 be extraordinary measures to meet it,
 e.g. by asking friends or other individuals
 for special gifts.

"We highly appreciate the gifts of the for-
 mer Pres. Mr. Wheeler, to send out the ap-
 propriation earlier each year than formerly

As a result, we have received them in May
 or June instead of July or August, and so we
 receive them anytime after the year opens (not
 the Bd. fiscal year, but the year of the Chh.
 Council generally.) Failure to meet the cash, in
 that it will require the work to be begun
 before we know how much money is avail-
 able. A great part of the embarrassment
 caused by the reduction of the contingent
 friction between the missionaries and the Bd.,
 as when it is occasioned by the office. Each
 is so late after the year.

2. To close the fiscal year Dec. 31, would
 as before, involve the Bd. to place the whole
 year again of the work much more
 clearly before the Church and the Gen. Assembly.
 There wd. be sufficient time between Jan. 1
 the time of ratg. of the Gen. Ass. for the
 report of the mission station treasurers
 to be made out & to reach the Bd. so that
 the Bd. can. could make out an accu-
 rate statement by Jan. 1 for the

putation to the Academy. To make such a statement of work, as to the date to which it is brought ~~down~~ is already four months past, is evidently impossible to me, made out before the report came to hand.

"3. This plan would allow the meeting of effort, within a few months, to get the year's work, thus giving the benefit of its completion as to the sum allowed instead of making them out (as was evidently done this year) just before it met.

In view of the above reasons especially the first one, we would urge each of our China Missions at their annual mtg. this fall to give their matter their careful consideration hoping that each will take action thereon report the same to the Bd.

Lined Brodgrave, C. Water, Wheeler, Hays, Lewis, Combs, Jones, Wells, Smith, Legmore, Keyes."

Miss Downing said that her offer of \$2000 on int. to Bd. on account of food

Sept 5

88

was made to meet the debt. not for
quar work. It was Currier who asked
me for the money for the sick factory work.

Sunday Sept. 5. Spent at C. M. School today
at 11. About 45 boys & 35 girls went. Am
putting up a new bedr. for Boys School
to accommodate 100. To meet the demand.

The boy South wants her \$300!! for med.
ed. & will what Cartman was trying to
charge at Phipps. So later not reasonable.

The men here steal what big fellows. I have
seen no women with unlabeled feet.

The threshing floor are like those in
Russia. The threshing done with flails &
two stone rollers so attached to a pole
driven by a mule as to run round
around over the grain. Same for win-
nowing. as we had at work today.

The city street terribly as I went to the
meeting. Passed many men riding up
excitement in harness. It is a poor land.
Saw of the birds as provided with the

seed within a week of the gathering & to seed
about

Embury's Exp. School. The number of
it was started by some prominent Chinese
men here who wanted some foreign help
great splash in starting it off. Commodore made
great speech upon its bearing a great
aim. Reading men came to the meeting.
But Embury was not man for it dropped his
in speaking, was the only steward on a
gan boat, then was here in early. One
"Yong's New Mission." School was in two-
tiered lecture. Emb. ran only 1/2 time & had
a quarrel with boys. So finished out. One 15
boys. & was a good opening.

The district people I have yet seen. I have
seen here - the fish really worse on them
as young as often scales like snow-
black & foul.

Long talk with Commodore last night as
to Miss Downing's matter. It was hoped
to have it made mission work & I was.

goes to them as larger scale & was good.
 Since then & approved by Algeo station.
 Tame rat to N.Y. by mistake alone & in
 a drive of letters the same way was.
 Algeo. The first letter was a statement
 but of course enough to get evidence
 that of project. This was sent to Lawrence
 in the end. He had sent it in - address
 to B.S. & Macmillan mailed it to Lee Gale.
 A Brown letter from - as - approving of
 the project but when it became evident
 that B.S. would not take the trip - Com-
 bined to intimate that he would take the
 responsibility. Also he did not mention
 in last letter to N.Y. Bryan says he
 did not approve of project same as a per-
 sonal that I know which was too
 thing to be too to discuss disagreements
 but he carried it wholly a personal re-
 sponsibility of Com. However but in
 N.Y. City, was made, and at this time
 copy of cable. As the name in it is

I loaned of mine money, \$
 put in money by loan & \$ raised
 every dinner here & from some of the por-
 ty where the men are at work. The an-
 nual square was 4. \$ out on mine
 money. For the rest the bags are to
 be cashed for the men for the dredge's
 board. The apprentice who sleep in the bed
 get the week day meals in factory.
 Other line at home during week save
 for the meals put in the factory. The
 head of post the loan. That he is satis-
 fied with the project. Having job
 who goes to let the bags as per in
 front, of work, in the machine, in case of
 machines. The whole man of estate.
 a party to the whole, valued by Sabbath
 keeping people. One more the project
 has recommended the first interest a op-
 pose of some of the from. Chinese.
 Also it is a sort of Red, ideas which
 could be. Or seed. Loan. interest to

Sept. 6

92

back to boys. As came to Church Sunday School
and he wants to teach an hour a day
too. Com. is ready to assume full
financial responsibility. He went ahead on
this idea. He had told Bd. Council told
him up. 35 boys in the last new rule
5 or 6 years. Com. felt the boys neglected.
He put all that. It is a sort of India
village. Segregation movement? He
does this for weeks. It is a fine chance for
developing rice culture. Come to look into
factor population. But this is the only
with factories operated by machines. Yes
to Boy in the factory have set aside a
man for work and for other things.

Sept. 6. Took pictures this the town today
- one of the crowd, wedding chair in
a wedding procession which we met
in the street - the way in which Emma
attended - a crowd of boys bygone
went ahead with placards or and a
man on horse back: then groom in chair.

• bride groom in her red chair seated
 Aunt

Mrs. Rev. says some people, the poor, have
 joined the Church in order to get buried.
 Wd. has been out of it for into way of
 pledge to live as poor members.

Some time ago nearly 6000 men
 on a holiday - when the Chin. drink a
 great deal - Com. visited the Factory
 people up to school to be attentive. The
 Factory people were rough & a fight started
 which ended in a volley of stones. The
 Chinese might & crowd came up to the
 his best it was refused - the his feeling
 poured over the water. became great.
 after 7 men.

Com. thinks Jackson's good money
 should be given to Factory project - Good
 to think that the Bo. should allow some
 liberty in spending outside jobs the Bo
 open in places with B.D. view.
 & in regard to the Mr. Cabot given

town of alaw - on the air rot. The
school was, properties, independent
enterprise & as often not subsidized
with funds by the others.

The house is the one, to church.
Converse's house belong to the B.S. which
dominating part of latter. However, however
there - the gymnasium - as in Corbett house
of the one - the air land - where?

In the B.S. House at Sick Factory, as some
batteries have with tools @ 400 each each.
others in a that common each @ 150
each - the room sitting with heat. The
Sick fact. in prop. of the big thing too
tai who across the 1.1. to six years ago
Sick Tai for four years. Sick Tai is
the banker here. Mrs. H. up to way here.
hope not. Has lot of money of people
here. Give $7\frac{1}{2}\%$. H. O. S. Bank gives of 4.

There are 30 C. O. S. members here. In
school, hospital, and Bldg. Of one who
does any country work the in reach

Sept. 7.

Not doing any outside work now - but
 it is in bldg. I said no so. are doing no
 work in city. Can say. There are 70000
 people here & no work for them. Saw
 a Pygmy Bo who did a lot of
 harm, driving people away from our
 own church. Saw how can back see
 - saw were nearly kept of entirely
 can say now. about this seen.

Sept. 7. There are two Presb. - Shouters
 containing Chgo, I say show & write them. and
 Chgo containing the rest. I was a
 compromise to include W.H. in the W.
 mission the Eastern Presb. without
 with the East. Presb. could have been too
 small, without it the Western would
 not have been too small. Personal de-
 mands entered into the decision. The
 line of decision as hesitation, began
 say. With negro wholly with a rest.
 to work join in the Baptist work & in
 of western mission) & mission policy

no ecclesiastical matters. with the Bapt.
of division of Territory & hearty under-
standing to work together. One violated
your men but go but not come.
Bapt. go further men want. ecc. not.
Bapt. want it. My heart is your dedi-
cation & protection from of you. etc.
& your communion was willing to have
your baptism on our side of line.
Bapt. it as does most churches for
all union.

The written work is bigger than that
of all the other stations together. That
was then 1500 lbs. in Mount Park.
which was not counted with. Written
2000 then & then a dozen men

Bapt. Office is between E. & W. Mountains
valley was now. Used to be great. In
E. was a great use of Russian funds
& money paid labor. E. approximately
E. now. Total dept of the Russian was
adverse to use of foreign money, even

her in the dry & dry does for. Water &
 about as a old line. Her young
 men are meaning to stone her
 they are being carried away, too. The
 growing feeling in this matter due to
 squeeze. The girls coming from Bdy.
 schools & large native place which can
 not be adequately defended

By the way that she & 1000 others. And
 he forced connected with Chyoo station
 - night including women & boys
 - from children. $\frac{1}{2}$ of the 1000 being
 the mother & her son & daughter.
 I remember when to see the population.
 also road & road have been badly
 kept in part. In Chi-mih district con-
 tain 1000, 650. By the way, has been
 some road work out. It is used
 road of Chyoo ch. - numbering 140. In
 Ping-tu and Chia-chai districts there
 are 200.
 There was no price up. Ten years

ago & appeared in Chgo. Crit. then & J.
 charge. My. ago too much has been made
 of his book on Methods & he so said just
 upon his death that he was unwell &
 all at sea - and not far from such a
 man trying a scheme of his own. He
 found the other of his book some
 was accepted by the body, but - the va
 lue of the book raised - S. S. pushed
 from start. He had some ideas which
 were never approved, e.g. occupa-
 tion of island stations he totally
 disapproved - though he had been
 worked from coast - e.g. Crit. then. Then
 he died while in school when -
 several girls boarding school which
 My. after rain would away from
 because girls could learn with some
 so have work so that he had put the
 subject My. shows the. But he body
 school, but not a day school - My.
 being in the run of the order -

know people of low order. Her. con. v.
 Big women - contrary to their opinion
 of property - when she is out & if good
 she can't accomplish much. But. from
 them too. Dr. H. con. how women in the
 the the members getting over painting
 about not believe in pushing edge
 of women so generally. By. There is
 too 1/2 right. The stems in his opinion.
 to use of some face of nature. The
 mission near speed with this stems.
 thinking the free women not to main-
 tained in a new outstation gets to
 first woman of pulling but now down
 the missions how much are to the
 extreme the of locating men over the
 groups as needed. all men as low
 for instance. In Cori H. a man
 can and get over his mind several times
 a year, touching each place. There is
 also a fair ground. also have a
 district 30x50 - in some other the

groups of berries, in about a dozen.
 Nowhere in Mount. field does the mis-
 sion rest chapel - saw in several
 quite rural stations. In this field only
 one rented school house - people pay 1/2.

Berries was single in the very close
 college. John Spoke is individ. men who
 came out of it. In later life became
 more opposed to it even than he disagreed
 with much of it. Now the mission
 stands by & endorses it, but there are many
 things in the way. They don't like al-
 most of station send men to it.
 If it wants them back they will argue -
 with them or vice versa - send them.
 The point is now creating a demand for
 such men as come from very close for
 over whose scale of sal. will be expected
 fit.

Prof. Thiele has been made two er-
 rors here as to a named man. He
 has named them thus the mis of

the day. Lutterton. purchased at home.
 2. The house pitched salaries of order
 men at times that of some. & per-
 cented it. a sum of orders & not.
 parties paid the salary. There are six
 ordered parties in two of them 3 in each
 of camp. w. of which then appears to be
 entirely separated, various but as
 as a wife should as foreign to do
 of the householding of women & the lower
 man & be understood. The other two each
 minute to make them as a category
 which contains to support them. Be-
 sides the 3, an old man is used to
 as the retired, another a father,
 a man in his prime with experience
 yet devoted for work, & class of
 these - missionaries support them -
 on duty - Two others - as as a
 large field in charge, in parts of
 2 or 3 were known & also kept of
 wayward. By the eyes another little

Ch. to contribute to him & they do but
 can't because much as they did not
 care him. He also & did. was in
 her support. Was Keenan who
 preached in city but not in an organ-
 ized church.

Began a man of very high spirit,
 tactful, delicate, able, clear headed,
 courageous, broad of view & charity.

Had long meeting with the class. I
 spoke on Christ the Head & Servant. Toff
 of the Regm. Breth. mission was there
 - he has been here 10 years. His society!
 in Ireland. They are liberally minded
 & have fellowship with others. How odd
 the sort of these people who call
 Brethren are not Brethren at all!

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XX Tungchow
-1-
XX Peking.





Sept. 7.

Went in evening to see Dr. Newman's
grave. A great red bar of light shone
from the sun behind the fatigued hills
above Long Shin. The purple - blue
fading into green on the blue bay. A high
stone pillar marked the grave of Mrs.
Dobella Williamson - on the west side
of the bar of the sea the words: "In the
presence is fullness of joy." "Whether we
live, we live unto the Lord. Whether we die,
we die unto the Lord. Whether we live or die
we are the Lord's." "As soon for the Lord
Jesus Christ, who has changed our vile
bodies and give us instead his own glo-
rious body." Just west of the sea a low
stone in Dr. W's grave with these words.

"Rev. John Livingston Newman D.D.
Born in the Unit. Stat. of Am., March 4, 1824;
Died in Cyprus, October 19, 1893

For forty years

a faithful, loving, devoted minister to the Chinese
"They had been many to righteousness those

Sept. 8.

2

there at the store forever and ever"
"For me to live in China, or to die in gain."

Mrs. Nevins has my "Studies in Buddhism" translated into Chinese - as the introductory part of it - and says the Chinese are greatly pleased with these parts of it.

Sept. 8. Cloudy of yesterday but this afternoon turning foggy and all quiet & still. Stormakers, Annie, Miss Robertson, Beulah, Jones party, Keweenaw & I set sail at 9:30 on the "Pioneer" chartered for \$60. for Jemp Chow. His dog, but seen very fat. & quite a dance which made Sam sick. Got to Jemp Chow about 3 P.M.

Jones says that the unit of area in which they try to bind together the Chinese. China in a faint financial power is a district of 90 li radius or one day. A Chinaman will go as far as he can walk in a day. The ecclesiastical & political union covers 3 day radius. but the Russian goes far as to have over one day.

Can not have an American mission fund
 as union is hard. Also the comp. principle
 is faulty - in that they are not Baptists at
 all.

They chose for an interesting place, with
 its best water city for 7 miles which can
 be seen within an hour ride. The old wall
 was preserved. Said to be 100 years old.
 The houses are all made of brick.

Notice the same fact as in Korea -
 the girls stain their finger nails - as
 soon as the finger nail. Why not the
 men?

Seymour says he can accommodate ten
 men and four women as in patients.
 Has an average of 4. Experte them to buy
 their own food & supply clothes & bedding.
 about $\frac{3}{4}$ bag for board. He keeps the
 rest. Last year had 40 acquirers. & about
 10000 out patients. & a great majority bag
 something for medicines. Give in this way
 about $\$100$ silver.

Sept. 9.

4

Sym. says they don't allow any naked children in S.S. Have to have on at least one garment.

In general he says the Pres. of the Bopt. C. goes the main street as dividing the city & are how rougher worked north and they south of this street.

In evening spoke in the church to about 150 people, all the boys, a fine looking set, the girls, bigger in other schools mostly. Also the teachers & a. How girls better than I met can speak Eng. Miss Hodgson says her oldest girl is 22. Had a 27 one. How a no. at 18 & 20. She Mrs. Kettler has engaged almost all the upper men to school boys.

Sept. 9. Hope says they used to have such in that. That says men not keeping house should not have more than $\frac{1}{2}$ married man's salary. How says says women paid more than single men. - Cookin, chairs, the organ & have the

boards does not need $\frac{2}{3}$.

Hyge makes a new paper & single style
 of book & left on part of museum. Ed.
 Co. desirable. Can be secured best by
 letter from the old missionaries addressed
 to candidates.

College. Needs. Furniture. \$150. Silver would
 go some benches, tables & a med. desk.
 Keeling & 8 bookcase benches. Gymnasium
 Hyge doesn't believe in no - paper outside
 room but B. of teachers want as well,
 Rogers, Chapant, R. water, Robert Ma-
 tier & Hyge ex officio. \$100. Silver would
 tried it as a time too good date. well.
 Inletative chemistry, regents & bottles also
 needed. Dr. Hale's outfit cost him about \$155
 odd but the young needs constant re-
 plenishment. Other apparatus. also but abt
 \$5 worth make Hyge have put in. No net
 try need care to supply from time to
 time. No reduction in preaching saw
 now in support of students. I passed

too far into back of school. And
fit such nice weather some had driven
out our chairs, but we don't do this a week
it. Some have may now by means
of building them high - as we have so
many text books - two in their own
lectures is saved. When those states of
solutions together was given including
clothes. Gradually we have worked off all
clothes, and then native books; pen, ink &
paper which makes up considerable; and
the last few years all novel. Now, too,
they have to buy other than classic books
the we are lending them to them but to not
give any more. As those who have taken
native degrees & come then to school have
to pay as high as 100 - school keeps
them not at all. I walking toward for
up was very different. 103 bgs in school
now - more than 90 per cent. have
4. bgs there as were taken to stay and
work. There is have persons as their

He then says drop out. How so people in
 this matter however I would take a higher
 way than a teacher have. How much
 had a graduate who was not a teacher.
 and money of the last class. How come
 from the teacher boys. How given into
 for 8 years solid work on science course.
 As an exper. how been giving Exp. the
 past year to those in the upper class who
 wished it. Seven men have it & for
 the last year of science & in chem.
 was split in two & spread over two years
 the other boys being given to Exp. There were
 as Julia men & pledged to chem. work still.
 says he will try whether they can resist the
 temptations of Exp. The men admitted would
 Exp. many others said. They know that with
 a solid education in science they can con-
 vance as great wages as the highest men
 H. says he gives them across that the
 end yet. "We don't train men to be
 captivators. We want good it." The

boys come almost wholly from Houtang
 from near our own station. For a
 way can pass outside the province
 but as the college men are the best
 men to get. These could study as there
 can be reason for good. Chem. here. The
 men who are to study medicine - These
 also would be to have been college men
 and good. Chem. The sciences courses
 complete these. The laboratory free of appa-
 ratus covered up the with silver and
 W. Water has a fine workshop where the
 men make everything practically.
 4. 25 The native men - have four and
 the domestic work - need to do the work
 the has trained them to it. Bakers in
 this men the at his own cost. Raised
 up a notice to do each hand. The
 chapel, workshop & prep dept. are all
 used in same way as Japanese have.
 Both are and temples related to the
 mission. Pay for the men are 60000

cost a year. Cheaper & buying the natives
want us to buy it. So each day. where a
large number are stored in the rear of the
house in the inner temple. We can see
pieces of an arch but could see of an arch
which must do so in original condition.

"Withstanding Trees" - Hye's paper. first
night, description of about 450. 50 taken
was Peking & many along the Yangtze.
This too cost a year. Sub. & cooking along
toward S. S. S. S. 1000 Sub. at 200 cost
would pay for it. Hye's but in his own
way. When paper first came out local
magistrate party scared & said: Such
things were not allowed but quiet
down when H. agreed not to say anything
about this magazine. His news of China,
Korea - Japan, French telegrams, Swiss
paper of religious works, stories, some-
thing in Swiss &c. A purely religious
paper said indeed. My heart was told this
on. As well as any in a church.

As the Ch. reads the paper. Under pt 200
 Ash. & G. have for weeks in the
 news. This is the only paper in Shantung

Went to Hsiao Hsiao Shiao class. 21
 men present - good substantial men who
 followed closely and took great int. in
 the proceedings. - Speaking out frankly &
 seriously about the things. A very pleasant,
 stimulating teacher

H. Ag about 350 Chue. with 300 down -
 200 live in city under Ch. water as pasta,
 250 in Ping Lu under native pasta,
 100 in Hai Chio fu dist. under two the
 old day shed. & the. Grain. H. has about
 20 Chue & the work east of the Ch. road
 9000 which has been long called but
 is not planted.

agreements with the, who come
 & collect. H. agree to furnish food & some
 money, med. all kinds. Everything else
 the must furnish & including all books.
 This is the present intention. - So much

of this sort. The older ones began to fur-
 nish board & food expenses here. In
 the times since only those reached the
 school with this new incentive. The year
 ago would have ended school. The people
 have come to appreciate from education &
 to be the it pays. A charge men from
 other missions \$30.00. - 9 school was -
 & no more for this coming year. Board costs
 about \$500 cash for the year - a better basis
 with more about \$70 cash - including
 cooking & fuel. So $\frac{2}{3}$ of \$30.00. to
 for board. and $\frac{1}{3}$ of \$30.00 for tuition. Board
 high now. Cost for men here. The
 rich people no great loss. - annual
 cost > the cost - so don't go to hospital.

All County Schools - 6 now - none to
 pay. Much school room, fuel & furniture.
 other own mat. books. Union furnish
 other books. People pay from $\frac{1}{3}$ to $\frac{1}{4}$
 of teacher's salary. Station policy never
 to open the school with such people. Support

no opinion whether another place a
 mat. In '94 a Russian sub passed
 from to the decision of the mission.
 that same for the year that a sub at
 the above named to the Russian policy.

It. of the Pub. has been increasing
 is function at square of mission.
 General sub now that as matter in-
 volving foreign goods belong to mission.
 other matters to the merchants. The nat.
 men objected to this decision of authority
 between us & Eng. Bapt. a Russian
 matter. wanted it a Pub. matter. &
 the authority Pub. as poor matter good
 men. There are 30 organized churches. Each
 of the & nat. has more than an organized
 ch. under him. There are 65 elders. In
 authority Pub. are 4000 other. Unlike,
 about 1600000. last year, used to have
 a general distribution. good in the Pub.
 out of which five parts were paid.
 about 1/2 Pub. comm. raised. The part

for us to move about among the out-
stations but did not do so, not only,
so several of them were purposely called
located.

Many of the College men go into other
missions. They have paid us nothing
back for their education. I was as with Jer-
quon at Hankow. H. says they have not
been captious about this show let men
freely to other parts. The our own station
has been our first choice.

H. thinks fixed your degree a real
one. Other improvements for reasons they
gave. active authority. I should be not
binding? Can not make contracts for
any body a year.

Heine was failed in this that the
people could not maintain interest
in their work, the pagoda & stopping
in it so just met & passed & read.
then move & passed. Many hands for
the teaching of the people that it is one

to start to work on Dr. U. been very to
follow up closely. Dr. U. expected higher
education & organization Jones says H.
was disagreeing with U. people but it needed
to be pleased. Was it not expected
on the character of the people. Was going
work in July show first H. admit that he
has never seen or visited any of the U. sta-
tion.

H. thinks we soon have to pay higher
wages to keep their men. Can command
more. eg. the present teachers here. Have
to pay more a lot than so of their men
men. Have less education in China. Show
us this as we can with these old
men or let the Col. determine for a little
while about schools & other men.

Shows the high Chinese feeling for us
is of real hatred and contempt. Appeals
our barbarian ways & our ignorance &
sloppiness and this when their fathers were
highly advanced.

H. says they have had four theol-
 ogy classes. This was made up of 9 and
 exper. scholars. My niece got them con-
 firmed out of them and only one stuck to
 the ministry. The second class was made
 of men who had been out 8 or 9 years
 working and then have developed into
 qualified material for min. service. The
 third class made up of college grad.
 just out. This is a failure, too - the men had
 not had sufficient training. Now have
 a class of graduates of college who
 have had some experience also.

Hope evidently is not enthusiastic
 on the proposal of their station to have
 women as members of the Board. This
 thing gave him evidently out of Mrs. Moore
 college previously. Why would Sam need
 sustained man vote on what the
 Union Conference was about then he agreed
 could not vote on? Then comes in the
 idea -

The people here are said to be careless as to religion but very kindly in disposition. N. B. a single woman can travel with just her servant all over the province.

Mrs. Hill says there has been no women in quack dances for some time. Usually there are one or two a year here or in the country in some village. Sometimes they provide all their own rice. In some cases the villagers have provided rice for the missionaries while with them.

Dr. Crawford got to Bort. His wife was extremely on her support. Could employ no workers at all - medical or laundry or school but did all her work. Work themselves.

The Sub-Bort. has only two single women here now with a girl B. D. Several have a B. G. Ex. Day School. Some bldg. built, have school rights. For rich Chinaman in Tientsin. Have a second station to the place here with 2 pawns. Had 600

Sept. 10.

Big school there. Got word then next to
 change teaching Exp. Resulted in a com-
 plete change of school. All old boys protest-
 ed out went new class of boys who wd.
 pay for Exp. but wanted no liberty, came
 in. Now so. Boys have sat alone with us
 but - Have re-baptized servants coming from
 the other 6 - examined them. One of our
 ministers who married one of them was
 examined & taken in an impression of
 the faith.

Sept. 10. Mrs. Keeler says there is very little
 conjugal love in China. If a man feels
 it he is disposed to conceal it. Women
 are servants, mothers of children, not
 lovers & friends.

Signatures report given as in patients.

1894	5 men	
1895	15 men	5 women
1896	34 "	6 "

All out patients

1895- 5867 men over	8000 in all.	7045 men
1896 8815 "	10199 "	1279 women
		8166 men
		1864 women.

"a great many soldiers have been treated for ulcers on the thigh from two to four inches in diam. when they have received from 100 to 1000 blows with a narrow board or paddle. One man who had recd. 200 blows was seen at his camp; but at last $\frac{3}{4}$ of the skin from the center of the thigh to the femur had become gangrenous & before he died."

This school. 34 girls. $\frac{2}{3}$ from Ariz. houses & $2\frac{1}{4}$ are Ariz. Do not have written indentures with all. Agreements as on this side to stay a certain no. of years, to have marriage & divorce subject to teacher, those who do not marry are expected to teach & are to leave place for them. School goes to give food, education & care. At first goes to give pen, ink & paper but this year decided to discontinue these & to make them do give as given each as bow, & sticks. &

then, at least a broken girl have to replace.
 appear the women in the school. The oldest
 now we want to train a Bob woman. We
 have 12. room but we expect parents etc to
 come to take girls have to. One in those have
 to go to school. Don't give boys studies as we used
 to do to those who don't mind feet. As going
 now to have vacation in winter for the
 2 mos. also we have some boys in full, light
 to know them to take to girls when
 30 were separated. Miss Good says the boy
 no idea the B. was going to return the
 money the put into hand but was prob-
 able for it. This is the second instance of
 this which I have seen. There are two
 nat. men teachers & 5 people Teachers.
 The cost for B. per pupil is 1200 or 1300
 cash per mo. One girl has as exp. of
 \$250. per mo. about 6 in all boys
 something. Roughly the cost of school for 10
 pupils is \$1000. We'd about it.
 about \$200 for teachers & about \$500 for

board r. Have cut down thing to about
 \$800. Wanted \$1080, but cut off \$280. 1200
 with equal about \$1⁵⁰ per mo. Miss Miller
 says now 38 girls now, 28 as from Chtr.
 board and 24 as Chtr. The school has
 had a varied history, having passed thro
 many boards - Mrs. Coff, Mrs. Wal, Mrs. Watson,
 Mrs. Caltman. Miss Wright &c &c &c. One in
 four years were six changed. No list have
 been kept and no record of graduates. The
 course is an 8 year course.

Mrs. Miller & Miss Miller think that was
 that no woman away 1000 can read.
 Mrs. M. knows only three who could read
 at Warren. Two as wives of officers. Of
 the Chtr. women about 1/2 can read

At Pine & Co a county body 1 school for
 girls. The other county body school. 27 girls
 of whom 10 are day pupils. We have to
 be closed for the cut. How severe to admit,
 Mrs. J'so - wife of pastor - just her time to
 begin on for nothing. School cost 300000

east. Economy. kept pigs for 3 or 4 years. Then
 kept them less. These pigs were to a large
 extent in every way. Good then cheaper &
 less about $\frac{1}{3}$ as at written above.

These Ind. Dgs they had only 25 girls when
 he came. Wrote him to bring 60, the Res.
 Water there to in a big trough no. to
 board. Complaint has been made against
 the girls that they are not good housekeepers
 can't cook and wash of food etc. Have tried
 to remedy this by having each girl have
 an duty one a time a week to cook and
 the measure of a day. As was clear
 given by the school's influence.

When I asked as to the kind of the mis-
 sionary to us he said many for work
 outside the agency. I expressed the admiration
 given in such work concerning the tra-
 dition and also of inquiry as to wisdom
 of breeding up such work where the Bd.
 is moving West on ahead for the
 anti-nipal work.

How Endeav. Soc. of 20 members in the
school. and good spirit - the Whipping well re-
sponses and then.

Miss. Mater sgs school started in 1864 in
Oct. they came in Jan. of same year. Had
six teachers boys who's age of all sorts
they bore. At soon an indenture was sup-
plied 3 of them byt. but two days before
came. soon one boy was counted and
then another. In four years school had
grown to 18. In 1881 when they returned from
parlay it numbered 60. the mission was
brief 30 years ago.

Among those who came to the evening mtr.
was the telegraph operator a graduate? of
St. John's who is working so with Queen
and the richest man in the city, a big
young fellow for whom H. Boyet a big
recently took him a fine horse up a
parent in return a co. of the church
have bigles - ladies - but they are then
"accommodation bigles" - don't like to

case then leader.

Last night gl. I had spoken of leaders
one of the teachers told the story of a new
graduate who had been given a position in
a school by an official who handed him
a list of the requirements by saying "You must
work up to I go" & ending "You must not
obey Sunday". He returned it with "Yes
corrective you must not work up to I go."
"must obey Sunday". The official at once
employed him.

Here there are relations with the People,
it is a very good thing. The nat. and we have
have been able to run along. Doubts
have been avoided the the first, the
deeds of the river, Albert & Walter, when the
nat. trust & respect. wholly. By two points
of discussion the two are as the ques-
tion of divine jurisdiction with the Ex. Dept.
& also the solution of the factors. On last the
mission guided the it has been shown the
nat. and was. This it was the our

Money.

H. would like to have college reduced to the extent of its Nat. Sq. activity. Each year to about \$100,000. This would require \$3000 or \$4000 indorsement. No provision to cover this has under Bd. claims & the whole college under Bd. but rights in a war state was then it possible under year opp. & cuts.

As to cut H. says it is hard to report it before you, but would do so in a tentative way with the understanding that some latitude is allowed in Avoy. transfers & adjustment.

H. says however to think of keeping two medical men here. It can waste one. The station wants a medical woman, but he does not agree for that means a hospital & outfit and then the cost per year. Too much waste involved. Think we could for beds get two one of W. Brown's trained nat women doctors from Wai.

then. He could do all the necessary work & would stay the cheap.

Mrs. Mills is preparing to go to Chgo. to open her day school. She wants to continue as the B.D. missionary to have these years count in the term of service & toward a claim for return service on furlough. Tho she will not receive salary - getting that from friends in America & Great Britain. Wants to do this because she can't send her two remaining children to Chgo. school. They have not the place to be & of course she has not money but. H. says it costs \$190.00 to keep a child in the kindergarten & preparatory room in higher school. Mrs. E. wants to move to Chgo. & to have her children in school. H. says he has to go to Chgo. for regular conference with them in the counties such as she does there. As to her own opinion H. would rather have her in getting a return to 10 years

turn a longer. H. 4g- no reason for
 that there has almost no commu-
 tion with these people & does. So no have
 to give in answer to what & has been
 more influence at home. Besides & it
 "now men don't want interest of look
 home of 'is related to?' 'I would say
 "if mission open, whatever gets with
 allow it to be considered." Mrs. M. of
 the it takes years to get started then
 new women don't even mean to
 have in-grown over the retrograde the
 fast than it is moving. They ever are
 not rooted at all.

as to shoe furniture we need get together
 some seats for bed room - have shoes
 & a boy who wishes to study in his room
 must sit on his bed to do it.

One thing gets him in given to the ladies
 the men think this work. Give women some
 up the back of the train & would gladly
 abandon chairs wholly. They are

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Sept. 11

useless & about to turn. They do
 not to examine in class so as to keep
 the work up to mark. Mrs. Wall says
 that the secrets of the school must
 have been the oak in unexcused and
 the teacher gets dressed to men twice
 a week to meet the men scholars & for
 them. She has drop the class gets
 pretty at best but has been ruled into
 them to stay.

4. Says many missions for the new
 economy could be secured at home. Op-
 er. - in house &c. 2. 9. The letter can-
 nary of feeling of 1. Calling for 5% with
 a check to meet debt was sent to my
 mission, with a ten cent story. So
 costing \$6. per a so.

Sept. 11. This is a great Chinese festival
 corresponding to our July 4. Celebrate the
 driving out of the foreign quarters. The
 evening also has the great bonfire of the
 moon. It is a big feast day. Yesterday

Today the people are buying much meat
pigs being sold in great numbers.

It is interesting to watch on the red
mill stone side where live. The main street
is composed of old worn mill stone

It is curious to see the people but.
I see a live bunch back by in the
hospital who in in a white coat room.
The two cars sit side by side & hold one
coastal goods and drive. I see climb up
hands him in progress.

Over Mrs. Walter's is a great sign
of blue with letters of gold. It was pre-
sented by the outside of the, on her 10th birth-
day & reads in four characters "The Un-
dernourishing Make of Stron".

Mrs. Walter says the eggs are from former
owners - some independent farmers
who own their own farms. That there
are the best materials that can be got.
I have never had some of the higher classes
& do not believe that they have more

capacities.

The Chinese have a word for "hoodoo" that is "hoodoo", meaning foolish, superstitious, to make believe. Also have a word explaining the reason "to scratch up a reason for."

H. says it would cost about \$75 to go to the store as on prop. in 1900 other than have & surrounding prop. as so visited that he would save the \$75. and wait until home comes. Says there has been great rain in season here. The new mission together own sq. to mission out. used to charge the Bd. with right to King Abqhai to do the other that all. That step paid. He wd. ride a donkey to Chin angh & take a thepa to save money.

On Thurs. Morn. H. says they have prayer mtg., then reading of Bible & ch. hist., then Ch., then Ch. meeting, then dinner & S. S. then gymnasium mtg. Then in evening have ser. over sermon having for review

it and the body & ideas get. This has
been most useful. Guess you do not. Water
let all of this kind. Wah. Can't move. There
was a great feeling that they could not
get bags at first - gave them the right
start.

Mr. Mills says that the dog school
children project has the idea of
the children when he had to get in
school during the 5 years he was
working away the dog school before
he came out here, to do something for the
school here. He wrote about the project
which other letters was republished in
the Scotch Irish dog school papers. He
quite a little was given. Now he wants
to take up the work again. There had
more than 7 bags before - from 7 to 14 lbs.
all. The real motive now is to get
the children out to school to school.
The school was Mr. Watson's people
happy to see the school as well as

by good their so does not want to cut off
all reliance upon the Board. They say the
have about \$1500 that in hand now. Yes.
That is of the last word from Eden. That is to
it in hand. Taking the lowest ratio of
deg to boy. of an ascertained country, and
give 400000 deg & send in China, would
the children to do something toward support.
Would give women & procure to get due
due to care in & to care for them other
family.

Send Mr. Jones a copy of DeBosch's
Soteriology of the New Testament.

Jones thinks that Chinese are worshiped
the two good best now Europe. with its other
day commentators in such admission.
The Chivaman is the greatest materialist
How can he be reached? Much can be
shown the reasonable ground of their
but he does not feel sin our sins. With
their sin means pain - the same word
be used to describe pain, disease, death.

future and his the character, yet not
appeal later to him for he can only take
the in described in aesthetic terms &
there never was a poor law. in such
terms.

Miss Mason says the way does people
are (some) hardened. R. Crawford advises
to policy of using no money or bays
but simply of the sewing. It is as a
personal teacher that M. says they point
out the incumbrances. He has no schools or
medical work.

John says they have talked about moving
the Miller house into city. would cost about
1500. To put up a new house would cost
3000. Home is large & ample with big
ground. Synner would like it for a ho-
tel or residence, but it is plain that as
one else wishes to live in Synner's present
place.

In the country, Rooken, Jolly, Retchie,
Mrs. Coffey Mrs. Bevis & others next. Miss

Sept. 12 Sunday

Cemetery was bought & walled possibly &
 cost the Board nothing at all.

Sept. 12. All clouds gone; beautiful, fresh
 Sept. morning.

Sept. 12. There is a proclamation in
 one of the temples here - bet up by some
 priest probably - pointing out the folly of
 men's going to the foreigners to learn
 when they see, this teaching has been here
 for so many centuries.

Now the way the Chinese are do nothing
 for the suffering, & yet send the foreigners
 who do something. Recently a woman in the
 hospital. Boyer in for eye trouble died of
 consumption and the people at one said
 that the former had taken out this eye &
 killed them. This is the way. Hardhearted
 selfishness & clouds. This Sept. 12
 one great trouble is that they can't believe the
 things of others & so put hindrance to it.

Just many birds in cages. The late
 given walking about with their tails in

their cages. No birds do not sing. No birds
have plants of them before the doors.

Communion service this morning. Used
foreign bread and a queer sort of wine for
young men & a woman were taken into
the church. As is from a heathen home and
was home & had time. When he came to
school H. told father he would be forget
thing. speaks across thinking he would be
able to read him. By himself and last Christ-
mas Frederickson refused to worship the school
tooth. So father turned him out of the house,
carrying him out. Teacher brought him back.
Just H. now that he knows he was to read
to leave the school but he is ready to
take that or anything that comes. Was he that
he too & abused but feels he must take
his stand & confess. The woman too is
from a heathen family.

Mrs. Symons' S. P. at 2. About 125 children
died of the orthodox street style came. Saw
an spectacle. Each as had to have an

at least an garment. The garments of
 some were marvellous. There were about
 three children of letters. There were 13 classes,
 six under the grad. class in college, 5
 under the big girls of their kindergarten. It
 was a perfect model. There is all sorts of
 arrangements from home to most elaborate
 role.

Exp. meeting at 11 am at their body.
 I have an loving creature. Many of the
 got got words as what they needed. But
 had been me to practice it now and to
 know my name too by other supports
 of anthropomorphism.

By the time boys have been in the car. for
 as years. Mr. M. if they have had a hold of
 them that they can drive them even going
 to parents are. After they a big set so high
 for several years, and to grow them
 through in what, and then let them go
 back to his home & work. Good of the so
 know that they can never so back several

years ago H. was discouraged. The increased
demand for boys was nearly met & there
was no outside openings while the train
up from the boys' hospital then for being
concerned with farming or tending the whole
upper district. The boys' demand so great.

Point. The idea has in both those houses
there was one a temple: so also the present
school chapel & work shop & printing office.
All of these the mission has supplied.
The idea are rolling. The the great has
once have their fingers pulled off & their
eyes out while the Council have about
sit in dust and neglect were hearing this
uselessness & folly.

John says that each house of new
missionaries brings in a larger propor-
tion of wide ranged talented men who are
prepared to go and move forward.

Now's Bay has two other stations for
L. J. J. J. One is at Pigeon Hill. No men
are in J. C. since Dr. Hatter's death.

The women do not row far from home
 before. They not more than 1/10 of them have
 been rowed down to the sea. The people count
 it a deodred thing to have women go into
 the sea. One woman told Mrs. S. that she had
 been come as far across from the house
 in 30 yrs. as to the depth. i.e. less than 1/8
 of a mile. Had to stay at home & watch the
 gale. Had several wells used to offer
 before 25 each if they would go out to the
 sea & take a look. Only one accepted this
 offer.

Collegiate mts. in evening of June 22. 1858.
 & evening. Sat. I spoke on the spread of the resurrec-
 tion of Jesus' lordship among young men.
 One of the boys answered & told of the rapid and
 growth of Jesus. Started with 11 boys. Then
 grew to 400 with 9 men had given to 67.
 Four years have grown out of their as there
 then & there after have grown to 100.
 who have gone out. Give all credit to God &
 that when they would live to be good

On visit how quickened their eye - like
 wife's boat by a storm in which the fire
 box swaddered her & had been captured &
 killed by the boat, covering. Wants to hear
 from them & me. Arrives one - Professor,
 grad. of law year - said he was new here
 after the school. His mission, one object was
 to translate reports of mission work the
 how it is going and the work. He C.E. does
 a few personal work & reports. He was in
 long study Bible study. Got his great work
 from Mallin showing them how to study Bible.
 Got great lesson from me to hear Christ solely
 as Lord & savior. Wants annual visit. Then
 took up collection for mission to send to try.
 Each name was called & the men replied ten
 fifteen or twenty each as case might be. He
 how fellows do their best.

Hays et al are still exercised over the
 new building and want the Bo. to move
 out to Princeton or into the country. They
 speak so naively about it.

Sept. 13

Sept. 13. Left Tung Chow at 10 am
on the Kwang Chi & Reached Chungshan
2 PM.

The Chungshan people point out that in the
present report of B.S. all the work of the
station is credited to Miss Rollstone.
Now of the others I saw Miss M. as men-
tioned. Miss K. is mentioned several
times. I also told the Tung Ch. people
were amused by the statement of the Han-
kai work of Mrs. Lynn. Miss Miller who
got together we got & did a little of it.

Came with station in evening. Heads of
station. Etterich's return. Wrote him at
Chungshan and he feels he can not come back
soon to Chungshan for wife & children's sake.
Without mission agreed to his coming here
for portion of last year but not for-
mally agreed to his permanent residence.
This B.S. I was clearly understood.
The fact he should come here. It is so
plain absolutely for him to meet here.

now. Since he was not back for a long time. Intended for both sides. & some. Cook
 Gr. says that he was very efficient here in the
 latter but Cook evidently inclined to his
 being not so pledged. As seen to think that
 there ought to be a new house here on the
 hill - that to have a house on beach would
 mean station unity. Don't believe in se-
 parating the station force. Some Chinaman
 might build here who was guaranteed rest
 for a term of years, say ten. Since no
 one but whites would ever want such
 a house on hill as a foreigners would
 to be on the beach.

Kindergarten teacher. Cook. says was agreed
 to by mission & Bd. & open road but
 thrown out through cut. Great need here for
 a good woman worker. There are many un-
 educated women who would be trained to
 open little schools in their homes or. list.
 This kindergarten teacher. Gypsy station
 formerly wanted Mrs. Miller to come at last

missionary work. To defer to take up regular
mission work here. The difficulty was to
find a place for her here. (Mrs. Kepp. All
the things that were done at the mtg. free
there. No one stuck by them) She accepted
but it free though. In accepting she proposed
to go out to the Chow ju to earn for women
there. Proposition was to put her in German
house, - having her provided for by some show
station here as they had agreed for rent
of native house in June for her as soon
was going to take her house. Com. actually
rented the German house for her but had
to have it up. Com. says station would like
to have her, but they have no house for
her to live near. Com. kindhearted would
not be satisfactory as no work there and
what there is should be under C.F.E. women:
too far away from here. Mrs. Wells was
not so far kindhearted work. Room was a
young one. Mrs. Wells wants to establish
her school for day & week, yet long.

In two years the in camp have dug way.

Chapel used to meet would be too as
 need a larger ch. sgs Cal. S.D. flows over.
 Women can't hear in this wing. Need new
 seats. The present site is the desirable one.
 The corp. comes from the road about 1/2 way.
 The city people go to the city chapel. Present
 chapel cost \$1200 1000 thirty years ago with 6
 members. Would need \$1200 1000 now. Mrs.
 W. sgs most important

Mrs. Began suggests using Marshall for
 as new widows for Stricker. Can't do
 any more & have dance in gymnasium

Doctor. If gent's give me of doctor for
 pitas Com. sgs want to have doctor for
 this. Doctor would live here in hospital.
 Embury lives there now. Cost 10000 I'll look
 - all. A doctor then would have care of the
 gent's, too. Mrs. B. sgs she likes the doctor
 who used to work down over to
 The C. Gen. Hospital. Com. sgs that he told
 C. Gen. men that don't want to see them they

did not want two doctors here & would
 be glad to have one bring one here while they
 were down here. Com. says he would like to be
 kind of some of the native work. The Com.
 people told Com. that they would be glad to
 bring out some young men & break them in
 here. 1. of med. work. 1. looking
 for our own mission & trying to work
 in America. 2. looking for our children,
 school or. Don't know the care that is due
 to them. We don't like to care for them the
 doctor can't care for us. 3. have even been
 in city to. City, growing. With the hope we
 would reach the official date. Com.
 hospital work our County work and we do
 not have a hospital to work away people
 & give us the possibility of opportunities.
 As it is the mission that has the medical
 work does not have the County work.
 Burp. I would like a med. mission. I
 have the hospital of Doctor and a general
 grounds I would not do so. They of our

Chadwick paper not read, treatment. Do not
 wait our western medicines. Can wait
 a little more, to see in one of our houses
 - some not to have to rent Mrs. Cab. let
 her a hospital be sleeping. General &
 agree with Mr. Bep. would save only \$286
 the... a year which we pay C. H. M. doctor.

In meeting cut have reduced number
 school from 19 to 10 students. Select school
 or boys school has to be made select
 from the country schools from 30 to 15
 and have closed all the country boarding
 schools.

As to policy Dr. Cab. says he decides pre-
 maturely. Principles that seem principles
 turn out to be not such. As Dr. McCate
 said he was never sure of a convert
 until he was dead. The great aim is to
 preach the gospel to China - having the
 spirit's work. aim above all & in a theo-
 retical & penetrating in it whether just
 or not. Secondly - Care for the young. See

must care for boys & girls both. Give our
 chief strength to them - "Feed my lambs". The
 thrifty, trained from childhood are worth
 a score of those coming in in later work.
 kind, thorough work. When we put the peo-
 ple in the house they begin. Work has and
 deserves the highest deserved reward
 we have not forgot them to others as
 things crowded & free. How each has
 their share, to those as the heart & to stand
 haven't solved this problem fully yet.
 In Norway men for weeks I have in
 this work to send men out as helpers
 get a few more. Some their heads and
 does not give credit to the position.
 has patience, has good & good intention
 - with more than Bess Norway. Since
 broader horizon now present of
 common sympathy. Next follow up
 after preaching & medical work. Below
 by people, novel, spend time in train-
 ing & developing.

Now Mrs. says the fact is that Mrs. Edwards
is not a milliner, is kind and cheerful
Chinese. She not return to an inland sta-
tion. She came to Aqsoo where she can have
beauty and a house within cost of the
other schools for her children. Mr. E. is
a nice man and a good teacher. That is
all Mrs. H. has to say for him. He and
Miss D. might need a house for the board
to be rented & to go to B. at this death.
He did not encourage this. Miss D. covering
suggested it.

My hat was stolen this evening - as
shown in the following confession:

We hereby certify that in the interests
of the Board of Foreign Missions and the
Station of Kings we disposed of a
most disreputable and abominable
weed covering, otherwise the lower deck
of a ~~handsome~~ Siam hat;

Pearl C. Holmsten, E. W. Cunningham.

E. B. Thorne.

Sept. 13th.

Sept. 14.

Sept. 14. Morning meditation. So how fair and clear this page is in comparison with the dark and treacherous act recorded and with broken compositions confessed on the preceding sad page.

Mrs. Irvine says that Chi Wan has been greatly neglected. Dr. H. believed in it and was opposed to written but the latter has been developed at expense of former. This due to Robt Watson's dominating will. He has demanded this development but now Miss Wright says to pull no more stones from the written. Dr. H. wanted to work the province from Chi Wan & Chi Wan for by stimulation. Chi Wan the largest & most important city in the province.

Schawfer has been brief of this the aid of a man, the head of the literature there who wanted Dr. H. to baptize him. But he used opium and has two wives. He says Dr. H. promised to baptize him when he was 60. Would it now. He Schawfer

men sometimes feel that he wants to
rule & then she does think that the group
men make blunders - in stirring up
trouble or.

Mrs. H. says there is far too much
distraction - that are fatal defect. Mrs. H.
does need to be out half of the time.
The last station party. Mrs. H. spoke of 5
who in fall & spring. She said this was
totally insignificant. Mrs. H. would have
to require of new members that they
should be willing to spend 1/2 time in
country.

Chi Don week. Had best. Down road.
Mrs. H. says the colored stations are hard
on women. Drive them crazy. Mrs. B. H.
feared the women go to Mrs. E. et al.
Mrs. D. says. Mrs. H. is nervous. Mrs.
H. would have each family live as
year out of 3 or 4 a week. Their
members too stable now. Should be
more mobile possible. Little too much

in their house & suddenly, local work

Mrs. T. would to purchase along the
free sales for many work, but does
not feel free to do the sales, which under
satisfy. She was not now having her
day in teaching. As the station having
resolved to take up English apparently.
Com. anxious to know station attend
the unfavorably than others. Mrs. T. told
him, was how to work to do.

Mr. Pop. of Doak, has during Aug.,
declared that the rights were better than
they ever had them in Doak. At some
time Dr. Abstract was shivering in her
warmest dress.

The school do not produce people of
measures pleasing to children. Mrs. H. is
Dr. Water turned out book - no children
nowhere. The foreign. They have made a
best improvement. Same in B. & M.
With the first the took greater care and
getting overed. Another refers to him in

He returned a Meby's handkerchief at all &
 replied to Mrs. G. when he said the
 Chinese women did these things, "The best
 other Chinese women were not trained in
 western schools." Some of his
 girls have been justly criticized for the
 same thing. There is a great waste here.
 The English in Vancouver. Mrs. G. says
 that's how to be the English. This
 school was not so good as the Chinese it

It. His toes in a hole with
 sootbox at ends of 30 mi. radius
 there are 3000000 people!

While in Tokyo he visited the
 Ming Tomb. Long was between, been
 standing & kneeling, tiger, drowned
 elephants, lions, horses, scholars, war-
 riors - many designed by the Jai Hing.
 Fine views from the great towers & arches
 the wide plain. The yellow hills. The sea
 high over & steam the forest on trees.
 He stayed with his dog & bird cage.

Sept. 15.

The two arches before the cap bridge between the images.

Mrs. H. agrees that there is always the chance almost no such thing as the love husbands bear their wives away etc.

Mrs. Waters says I wish we had for the college. They would come on to whom they could turn over their house and all the work they are doing in connection with the school. But he did not so develop. "I can not be" said Mrs. Waters. He had been in their house but would. The plan could not be carried out. He reflected on him -

Sept. 15. Galt, Webb & Bergen started off on trip. D.C. will be off for three months. Bergen for one mo. and then Com. will start. Glad to be moved. In this. God will bless such work.

Museum of Chin Chin for Bopt. Station. Found me of this museum. Started 10 yrs. ago and has never closed since. This year expect 50000 people to come. For above

down prejudice made officials friendly.
 Press to them constantly. Have made great
 yards to show them that we have final
 victory, electrical apparatus, chemistry, etc. for
 working now on some machinery for cotton
 working.

Grants used to be of 607 was in year.
 Budget went over three times for seven whole
 year time

Wid. says that they have a form of budgetar-
 ization. The the budgetary bodies exercise
 money, ecclesiastical functions. It is a
 sort of conference in which only the natives
 vote. The missionaries as advisory members.
 The real matters are in the hands of the
 bishops from whom an appeal comes to the
 curia. meets to the meeting in days.
 In each of the two states as meeting acts
 as a sort of budget. Have about 3000 or 4000
 others.

The Cyprus Station is embarking on the
 Eng. teaching venture. - as taking in boys

from Chefoo whose parents are send them of
 her and board them, also boys in academy
 & normal school who are supply support
 now but have not been doing so, and to
 any of the children of Chinese who wish
 to come and take it. Why? As taking first
 class of about 5 have offered, to reach higher
 classes here. Sing tai has sent one or two &
 one two more whom he has charged to
 slide by customer on the line & whom he is
 quite willing to have because above. As taking
 other classes because our Chinese here before
 have been dependent wholly on the missions
 for support and some of their training been
 supplied for by such some reader mission.
 After also - then down - too that quite from
 our schools are not for anything some
 mission support - or some of mission
 employees - also the demand for them as
 workers is now greater than supply. Mrs.
 Thomas is opposed to training in Eng. and
 charging for it unless they can pay for it

ex. missing. Solosies included. The the
 net work to get what money the can.
 The fact that our mission education boys
 men for all but teaching & preaching is
 a fact evident in all Chinese education.
 No Chin. educated is ever but a teacher
 or official. An educated farmer is not
 concerned by them. We had to promote
 work, like an extra & particular. The intro-
 duction of manual laboring in normal
 school & high school of school. I went
 home. But it was not his idea was
 right - he felt that we were training too man-
 y men for preaching & teaching. So then
 our mission education aims rather at
 merely supplying workers for employment
 of mission & church or at a new Chinese
 condition of things. Foreign employment &c.
 This is the argument for manual work
 - to train for workers. As it is now there
 a man or boy comes into school or one of
 the training classes to use out of all

The laboring class into the teacher class
 to drop back in a frame. Now the idea
 of repairing for the future, runs one from
 the school into all life, no bare schedule
 like Comstock for caring for them in
 homes & employment and such projects
 as Com. for homes & manual schools.
 He holds the church as poor bodemen
 and we can teach them some things. We
 must hold closer, I am convinced, to our
 real interests and stop dallying with the
 social sciences and fruits of utility, a
 endeavoring to introduce new industrial
 economic conditions. We are losing by
 exposing the spiritual and identifying
 utility with social condition and western
 methods & civilization.

Mrs. Kwa of Iuy now resides in Dr.
 Hartwell's home. Mrs. in America knows
 Eng. was translated for me in I.C. When
 Hartwell the Rev. Bapt. given school in
 20th. & whipped two girls who went into

Such a rage of fire over it that they died.
 This made such trouble that the way had
 to be a box written Com. that the way
 was to come down here to help us. One
 of the two men the Holmes kept up in town
 in Canton and he joined Ch. group. When
 Holmes when he had passed 1000 \$ and had
 he given \$1000 to church in Tsin Chow for
 Our this has been a quarrel as Kwo did
 not want Ch. to take it & divide it up.
 & use it. The other man the Holmes raised
 is now in New York is Wong Chin Du.
 Out here he was Wong La Ki. He is down
 on Qian. Was a convert but is unfaithful.
 He wrote a note on "Oh, I am a heathen".
 His father was Holmes cowboy. My education
 him. Came back from Amer. as missionary
 under La Bopt. & married one of their school
 girls. Then went to Hoi in business. Then
 got up a rebellion - to be Emperor of China.
 Great reward given for him - was that
 he was to be a prince, knight. & all things lost

him on board an Amer. ship. He sent back
 word that he had fallen overboard. So
 his case went on the Amer. side changed
 name. Miss Downing disclosed him in Minn.
 where he was and he shipped out to St. Louis
 in Minn. he was loaded & all. Men said
 they were going to leave him for this day.
 then to ride. Then he said one day he had
 a son he would not teach him to bow
 down to an unknown God. So Miss D.
 was showing him of again - that he had
 a son & looked of teaching him to wor-
 ship of God he got him to be raised by
 his mother. Kate she heard of him again
 - appearing as the Rev - and preaching.
 Suggestion for outline of China Report.

1. Historical sketch.
2. Present extent & condition of our work.
3. Social, political & religious aspects of the
 present condition in China needing to be
 borne in mind to understand
4. general problems of whole field

5 Special missions.

Problems - Policies peculiar

6. General outlook & policy.

As to Exp. Mrs. H. says she does not see real
 mission grounds for it but agree because
 no other seem to want it. No people only
 want it for money values. She would wish
 the Chinese walk the Exp. in work - not
 do nothing but wait through work. That was
 soon used them out. Years ago made better
 the boys demanded to for Exp. that it had to
 be put in course but it was made want
 depreciable. They had no idea this was what
 it was, so they soon dropped out. No doubts
 wisdom of teaching Exp. at all. and she was
 not too many than rich boys who who
 get feeling that we are their employer or
 employer. This would weaken as her
 word held as them. The fact that the
~~the~~ Emperor is studying Exp. he had great
 influence.

As Mrs. H. agreed to teach she said

that Com. might have that time for love,
study. But then B. says he has forgotten all
about that understanding since several
days ago when it was made. Com. neither
around so that he studies not at all &
are now he is nursing. He could catch
the layings. Dr. W. studied today on the
love. For the first ten years he was here
Cal. says Com. is dying here - so fast
temperature that he fluctuates about 0
does not get into such a long. deep.

When Rev. was in Hong Kong lived on the
City Hill - fine, beautiful place. Driven
away by wheel. Dead. moved there from
Wingpo because of beautiful view.

Wong sits here in Shanghai. As a rule
the men in the north are not nearly so
religious as in the south. But the men
less of the south are very religious. Wong
of these men, for this and other reasons
when they become Christians. There are an old
man who was a devout Christian. Several

wholly gone up some of his old Empire. & Res-
toration. One Wm said to him "I am very awi-
dout for you." He replied "Wm. I am very awi-
dout for you." He wanted Wm to recognize & accept
the truth as he saw it in old religion.

What will happen when the officials come
into the room who are accustomed to rule &
authority. This creates a very different problem
then. For an error come on the same place
as the presence of Christ. Now the
a mode up of men of lower class not
accustomed to rule. When men of the old
method come in there has been trouble.

Our Museum has quite attractive. Good
lot of Mountain birds collected under Beprie
supervision. The place is not large enough
to hold a crowd and the Museum Hall is
off line of communication. The people do not
know of it. In China Chou Yu the Baptist. told us
about 35 people at a time & preach to them
then others. He thought of the need to give
light between an advancing with lantern.

Sept. 16.

Chin. food & other How like modern rail-
road, too.

Sept. 16. Evening Sept. Mrs. Bayen says that
money flows out into Dr. Cobelli feeds
the him. How goes out from the Presb.
business How the one native long or line
of business. What the effect of this?

Then - say the much comes and used for
home. Mrs. Mather likes it and is blue-
pate. Get Mrs. Bayen thinks it is horrible.

Mrs. Mather says she is preparing a treatise
on borrowing. The natives, Chinese, included
are caused get people borrow & do not pay
back. Among the natives reborrow & read
just at New York and pay exorbitant rates
of interest. Among Chinese are not pay the
mission's back. Mrs. N. says she used to
lead a great deal to natives Chinese but they
never paid back at all. & harder to
when she had loaned to get food and
was paid like borrowing that they would
not pay money or be some money

A great deal of this. Mr. H. of San Francisco
 was genuine. When he no longer was
 the probability that when they grow rich
 they will go back but then never get rich.
 David was. Thomas copy of "Ade".

Medhurst told me that most of their best
 Christians came from the South. Some of them are te-
 deious & over political schemes. Others are
 genuine seeking after God. They are all Unitarian
 hostile against the Church. Materialism. Hate
 of the members of the church are readers who make
 up an eclectic religion. He met a man who
 contended that there was a universal soul
 of which we are portions & depended this by
 Quaker words - "He in me and I in you" and
 contended that sin was to be disposed of
 by waiting to Eden state and not knowing
 the distinction between good & evil. In
 preaching to the people he covered almost every
 part of Christ at first Quaker move in shape
 to them others say "Oh, this is some foreign
 man." Almost always began with the spirit.

ituality and fellowship of God & pursued
 paper and lets this seed work. It brings
 forth the product heavenly. Sometime when
 a man reaches consciousness of sin he
 pursues repentance & are upon him about
 more unless this is done. They are the best
 they have and he are only show them what
 is better. — Few of them have any consci-
 ousness of sin, even among Christians.
 They grow into their want away from a
 view of looking of sin. Of water of baptism
 would like to come down from Peking to
 do his work among China then & he God.
 his been at their disposal. — There baptize
 any man with out 18 mo. probation.
 as thinking of extracting this. Just
 only a change of heart but do not make
 of extraction. It is known that there are
 but to the opinion but no question as
 asked as to having a Sabbath observ-
 and a use of liquor. Would baptize
 a man with concubines. How God does

Chas. gets leave from on Sunday - do
 work. Never discipline any one for this.
 I go on Chas. in every one to some way.
 - He Chas. are genuine - real. Gets close
 to people. As few. These people. I'm more
 good than their wife than at home. This
 is a great people. The people are very kind
 to hear some, far more than several
 years ago. Exhibit are other problems

Which year ago they charge 10000 each
 for bus. for bus in school & 7 day outside
 bus want to take it will charge \$50.
 make the work stiff. Dr. Waters are not
 how it cheap for many or effort.

Other side of farough problem - This
 situation are back discontrol and
 distance of staying at home - giving up
 the corporate work. Mrs. Carter is the
 great & depressed time coming back. The
 first side down to the city. I believe her.
 He stayed for home & saw what he had
 come to, Mrs. Dr. Carter agrees too, from

Sept. 14

to eat, to cut the meeting up by his school
 to avoid not many means do better
 work if they could get raised & stimulated
 without coming here?

These boys influence were also sent
 over school and women left to go to
 buy cotton to have some more of plants
 of fresh clothes for children & to wash
 them more like Amer. children. So they
 run them & report them for life & work
 where alone they can live & work.

Sept. 14. Mr. H. says the door has been
 in strengthening Tump Chow or in having
 the two stations so close together here
 all the stimulation mostly has been done
 from Chipoos and the other before the Col
 legs moved to here too. All the temperature
 has agreed to the Chinese or in T. as one
 inland city as ready as here in the
 port city.

Midwest agree that the Chinese come
 to China the good rather than to get the

Christ. But Christ revealed the God the whole
presentation they are led to Christ. Strange.

Mrs. H. says the business in charge for
Exp. when the charge is a real one preparation
to orders of people to pay & to what they
get. But she does not want to do the
teaching that is paid for. Says M. H. would
never see literature because the price was
not a good price - price, he would find it
not ridiculous. But when it would do good
their eyes. in I would suggest for
that the people can be made to see that
they are paying for some as distinct part
of the expense. e.g. vic. But as to the in
schools the people think they are doing us a
favor in sending children. Mrs. H. spoke
of a woman who said to her that the
missionaries should be good enough for
letting them educate their of her children.

kept Chfoo about 10³⁰ on the "King
King" with the three hours who are coming
out for the sailor's work in Tientsin

Sept. 18

Sept. 8. Reached Taku about 7 am and
 left about 9³⁰ for Tientsin by rail. The car
 a curious mixture of En. and Amer.
 planes. Ran thro a level country, cut by
 canals and often flooded. The villages of
 houses of mud walls & roofs, thick being
 too expensive. Reached Tientsin about 11 am
 where the r.r. officials ran things right
 promptly and expeditiously and kept our
 coolies in hand for us.

Wong met us at Taku and came with
 us. Sgs Horne, Owen and Goodrich are the
 best Chinese speakers in both China & H.
 in my way as of the finest missionaries.
 Then a fine priest too, also a tho
 student. The his spoken lang. is not ex-
 plicit as some. His knowledge of the writ-
 ten in advance of any other on the
 field.

Re Coltrane, Wong Sgs. he is an exceed-
 ingly kind man. Never hearing a word
 most candid but not at all spi-

that. Don't do much with that
 side of his work. Don't understand
 such anecdotes as his talk with his
 boys about the Testament as he
 in Ang. Church. & the best doctor in Beijing.
 in four boys' physician and has the
 hardest case brought to him. He was easily
 seen living outside of mission. How
 non-wise, things. He has been occa-
 sionally. Did not care to go to paper with
 on the sea now when he is on all.
 No mission has several times discussed
 the question of his membership in it. I am
 glad he crowded Mr. Atterbury out of the
 hospital in a mean way when he was
 as good as his substitute while Mr. was
 at home. Per. Carter - sometimes wonders
 whether Carter is counted. At other
 times he seems to hear the priests.

You see 500 students here in the
 six institutions Tsing's Univ., Government
 Med. School, Military, Naval Coll. &c &c

of the 1/10 are chr. now know a great
 many of these men from mission schools
 which are the only field here as yet. In the
 mid. & now at college the students rather
 men. In the other mostly from Shanghai &
 Canton. So Mandarin are much only few.
 Eng. books most. Guts about 20 to Bible
 class. 100 can to a specially worked up int.
 must give time there for given to language,
 intercollegian & correspondence. Find the
 students almost ignorant on religion.
 like listen but are not taken on it shut
 up his a claim over that. Think great need
 now when chr. numbers so large. began
 a greater preference of heathen come
 in.

Shanghai was built with trees along
 side of the streets. Growing even more
 rapidly than Shanghai. The river sits
 up, tho., and boats can not come up now.
 The indy. water like gold. are getting
 a totally different attitude and

and support. They could not live without
the money. work. They depend upon it &
presuppose it and get threaten to cut it
down and stop its life. But we hurried
along on the main road!

Tientsin: London has 5 men, 1 single
woman, one general hospital. A.B.C. has 3
men and no single women now. Welch
has 3 men and 3 women, two of them
doctors with a women hospital; Welch.
The Chinese. of course now now; C.M. has
one business agent; Int. Alliance has one
family - the business agent - but of these
last, do work as much as they can, former
for all, the latter for their own opinion and of
the London has Mrs. Kemp who was Dr.
Howard's own mission has a woman's
hospital devoted to her by his family. Cong.
Bostwick has left for good, but for a while
is coming from Peking

Massage in the streets. Mrs. put birds
as carried on their sticks with small

cards about their bodies. The baggage grut at
John had an uride him on his table. Not
the heavy double carts with great iron
board wheels & blue covers.

Went over Smith's Hospital wholly in da-
fine style with a nice foreign anti septic
operating room in Memorial to Roberts
Had about twenty patients. Also stock room
for harvesting. Bed rooms were as a few.
Had two big wards & several small ones.
Waiting room would hold 100. Roof & exterior
as well as door & window all covered
even to the paved square on the ridge and
the line of on the cornice.

Across the street is the old hospital of
Wachegie now in govt. Hands under
the doctors of the Med. College. which has
an English surgeon, a good surgeon but not
a Chm., & a French pharmacist and the re-
fine men when Wachegie lived. This is
often mention between these & former. The
building is quite elaborate. Byg. You

Age is running down now.

Good say talk with Alice & hand. M. who
has been her proxy & so far I go to believe
in future. - "What would it be like?"
The hymn book used at our adopted was
in March. Think that. Some not adopted,
for associated with observant. Better too
much time given to thinking with Bible
translation when present means as
whole and new one will soon be think-
ing with in turn. A number of good
survivors too. Hard to believe
being in baptizing. Hard to say as an indi-
vidual act, a number it is credible pro-
fession of faith. Ch. membership is an association
act - can be given only by the church.
act of those receiving the baptized person into
their fellowship. Have a good baptized list
for the sake of Ch. worship. For baptized for
baptism in spirit & truth as our desire.
May last but many are loved pan. About
the depending of this a physical impossi-

baptiz. — Do not require any moral pledges
 as to conduct of baptized people. — saw that
 no other books are allowed. so let in
 open avowal to make work of us. Had
 to avoid baptiz. paganism. As done so, was
 not allowed to hold office tho he was ord-
 inated to Church — "for the Ch. must not bear
 stigma on the matter in same way". As
 put out of Ch. a man who at Chr. took
 a second wife. As done so tho the man be
 there is as true Chrn. as he is and agreed
 to a C.D. grounds, Chinese notions & laws
 — As to Sabbath observ. have liberal view.
 for the Chrn. as my illustration as U.C.
 people as far as possible? Let South
 China. — and getting out wages their hands
 require like rewards or such slavery &
 assign. Sabbath observ. in the spiritual way
 as a real index sign of spiritual life &
 water faced but like come as spir. life
 comes. In any event does not accord with
 the Puritan idea of God. Thinks the Pur

people wd. - & answer peacefully, regard him
as hostile on this point - must not ex-
pect too much of their. Christ. They have
chosen, loving Christ & ready to die for him
yet how grossly sin. Where does
point. Conscience has to be educated. Must
wait. Do not lose consciousness of guilt
& horror of sin as we do. His gross evil
as. That's even more with them. Repent-
ance as sorrow for sin comes only late,
for lots of acknowledgment of Christ as
savior are had. - yet so that in his
preaching he has no sympathy with the Jews
who had ref. to Christ & began with de-
monstrating that over them is as pure as
the angels, & proclaiming the greatness and
unity of God. "I go straight to the cross and
appear superior in this." He leaves him
to man sure that their own consciousness
convict of it, get away, get dread
of punishment & then proclaim God in-
carnate in Christ as the salvation from

all this - These missionaries get on here,
Came out with only Father Good & God on these
days but he has been then faced by the need
of a mechanism straight to the attainment. &
a man has not the gospel clear he need
not come out here. - Making of people. When
he came this was not so clear with of the
young people. Does think there are really 50000.
Everywhere there has been growth in conciousness
of sin, but not much in of an
towards Christ activity - Have had remarkable
spiritual blessing in hospital under
Wells, Robb, Smith. These men have
made the saving of men the primary
thing & where there is sin men will be
saved. This hospital has been running
any first Waddy. was a man with no
his never saw when he came. Took
two years to win him - He was living
the hardest place in China for work.
He without doubt & was not ready
book or bought a bear & end. Came to

got bored of soldiering. - How bad were 3
people's experience of sin in church lobby.
Not a great thing, a vast step in advance.
To be free to, is unprecedented

On street the hucksters here are genuine
husband of selling outright each one has
his bamboo box of sticks and the customer
pays a cent or so for a draw and the user
gives draw determined to and to use box
to pay or whether he uses put it free. In Pk.
Some Chinese who refused to do business in
the presence of two boys called.

Back with Clark & C. M. business got
here. I go to some business for about 100
miles. - also went to of the C. I. M. the rest
as I needed. That the same business has
been overdone. Hanson wishes to get out
but without notice at as under salary
figure from church for 3 years. C. I. M.
had to see for them & handle them. About
1/5 dropped out - soon found out that the
conversion of China was not to be an

crushed by the snow, I am piled in
 front, also, not much greeted, balance
 down into flooding multitudes
 of Japanese under the same ways - Actual
 turn of leaves in 2 pm 8 rows per fruit
 10 to 15 pm leaves. A year in exp. gets out
 but a pro. added for each year spent
 on fire on. 8. This not with but the
 crushed practice. Have allowance of the
 same as China & could live on it so they
 are glad to come back though not simple.
 - Have 6 long. name. in 3 rows other a
 row for out. Gets seeds year beamer
 few members of the house name, gets
 being training school no teacher for -
 needed; has to be for the own out of his
 money. No encouragement to literary work
 a book knowledge a study a scholar -
 want few work out of the men - Paper
 writing to buying. The best native teacher
 they can get. Reading avoid trouble with
 officials & is cheaper all the big beds

in the past are very things that put up by
 one man. Soc. would be in hard way, I
 think had had to be created out of pure food.
 — large bluffs in Soc, but have when it
 compared with Iglu. He is autocrat absolute.
 Q. What was school. School at his own
 expense & introduced very method. Right
 must not appear public for food for
 them. Can do it away from food.
 Went to Russian Church mission. No
 can be more for school now. J. 3.
 Winton has a great deal. Had to go to who
 ever could school, good deal of looking
 with the autocrat but he could be changed.
 Then used to know them. Was in other
 Soc. but could find out how to learn to
 about food in other Soc. so don't know
 (the 2). He can a large school, all
 our drive are people indep. who know
 not it. When people have other missions
 they go home. Can people stay work
 for China — does not believe in the in-

independent movement. In fact as the most ex-
 pensive of all. I mean say he can support
 money in China for 200 or 250 (1000). Could
 do that here. Could do it as the cash price.
 People get their things here & then go home &
 return. Selling them > the cost. But then at
 home they - conversation is the largest
 here any in that not very much to
 stand the pressure - as to handle their
 own good. Some say. And not such people
 as those not over the strain of education.
 Can even do too strict side. And. One.
 require acceptance of the. Co. & get back
 more than expected. & lately & all.
 Voluntary work. - Wang to get along
 on such allowance because the state of
 life contemplated is clearly stated to cost.
 & the same. I believe to live so. Without
 prejudice is. Chinese poor & desire to
 live as men. Who are better paid
 do. So as in the idea & modesty
 in living. & a rule their allowance

average regularly & have 1000 up to come-
 stand to face in silver. - Was picked
 messy in Yunnan & this wife died leaving
 him alone with a 7 year old boy. Got
 a out nurse. Was 38 days from foreigner on
 one side & 54 on the other. When died was
 14 mos. left for Thai. Saw rat which in
 cans. as was. Died boy on June & stayed
 calm. & stay 14 yr. old boy now in the
 Ayoo school.

And our time. Over 200 boys in Puy.
 & 2 cases of boys. left as are fair. How
 6 hrs a day. $1\frac{1}{2}$ to three dollars & $4\frac{1}{2}$ to
 Eng. & to several in Eng. The girls boys too
 no the thought they got too much English.
 But not to have so much could be given
 as was needed. To write they knew Chinese
 letters & English. How best was waste/water
 By the foot ball game were who not
 seen. I have told me some good school
 were about 54000 Hk. a year. So not use
 all. Cans from $\frac{1}{3}$ tele. $\frac{1}{3}$ sheet for the

the the degree for breeding. are putting in
 up now for per. district costing 10000 Rs.
 the boys are all under bond save those
 who happen to stop for time & to beat
 service of 10000. afterwards. Jout-cis
 use them in N.Y., mine tele. R. Those
 who have longer are in Javane
 & where there is not a knowledge of
 foreign law. The last word school has 20
 boys in it & are to be enlarged at rate of 20
 a year. The other schools are 36 a year
 1/2 of boys now are from Chinese schools.
 the two schools in Hoi Hong Kong.
 this year are now in Hoi Yachow. In
 Hoi Yachow are as they are would not
 let the boys come. This the Commercial
 making a little money with boys at home
 the boys do not live down & work
 and for them only know they must know
 then for special standing & promotion.
 no fear of classic teachers Antiquity
 proper have no influence the boys

Sund. Sept. 19

52

don't expect them. To serve teachers as
they are when they expect. School due
to them sooner or later. But I put
up to 10 p.m. - used during war for hospital
then devoted to work. He got war &
due to that. Now the past ten - in their
work. Every as in a box it opened.
This the demand for written education.
The box set in it a real, steady do -
now the way of the provincial school
are flat out when the budget goes to
be provided for. Now there are 30 men
are in I. who know how to look for
Exp. to support a man who would take
them.

Sept. 19 Sunday. You see there is certainly
something lacking in our Pres. work. Under
it is that we are not sure such freedom
as Baptism holds. But I point out
that our work is really solid work that we
have. Every group has an exaggeration of
the sacredness & meaning of baptism which

ende in making baptism meaningless &
 common.

The Woodbergs of the I.M.C. were as a stage
 pair. Mr. W. ignorant, lacking sense or Mr.
 W. a power. When first came to get divine
 healing, some of the medical students
 away when their work is now hindered
 of medicine & tried to get out of healing but
 the Med. Faculty would not let any go as
 they were pledged to complete course & pay
 back so many fees. Then to get sanctification
 & some of their divine group then went down
 to the missionaries & preached their doctrine
 to them. Then came to Quaker meeting and
 to West March at the time for it. James
 came along & asked them so they now say
 the end of the time of the Quakers but came
 to West March. Thinking that they gave up the
 lay. study - Wood. Having already his
 it seems to contradict him it - saying
 that since Christ was coming they would
 have no time to study. So now too

They are emphasizing the misdeed idea & are
 sending out a nat. comm. to each Province.
 Have raised 2000 men for this. The U.S.
 cannot come over as the dep. to G. Chen
 over the subject this goes to many for
 or war time. Hoping to give some.
 As sending the money to the missions in
 each place to employ a new man
 with it. The U.S. have done some good but
 also a lot of harm & folly.

Spoke at 10³⁰ in the A. M. S. Church, here
 interpreting. About 100 men and 40 women
 & girls present. Met an old man on the
 street who had been an attentive
 listener and who said stopper in that
 he asked me to take his greetings to the
 Church at home & in other lands. He said
 he was a saint - had been a Chr. for
 40 years.

Mr. Brown says that Calhoun is a sharp
 forward, selfish fellow who thinks Cun-
 ingham has too much power - to tell

common human life with the best & so
 turn out hypocrites - as the people in the
 case with Sam, and who wrote Robinson
 Crusoe translated & given to the children
 instead of spiritual catechism as the done
 too, but to be rough, as delicate, perhaps
 aggressive. Then it down on him because
 he condemned Mrs. Thorne's return. Where
 was it as an answer to refused to sign
 Dr. Sinclair's statement without an exact
 mode of living. I met him at his
 general work. - Thinks he does a real
 business so far as it couples attachment.
 The less were the better. Missionaries are
 afraid it when they have it. Only way to stop
 is to cut it off. Poorly men the real cause
 of the work. No cut will be its salvation.
 Thanks God for the strictness which we have.
 They don't believe in using money but
 done it - goes to America, supports both
 children in Paris - paying each 600
 a day to live - however when didn't come

They hired grass for fuel but she sent that
 to them the in payment & vice versa it. The
 Pastor the people as you in every not
 one dollar of money for anybody but an
 hour passed. Home wanted to have go
 together the he was dead true but his
 baptised two men wanted to Ch. wanted
 them. After a while when the of them came
 saying "I know the doctrine I should like to
 preach". J. H. called Ch. out. said they
 would wanted to be supported. He would help
 but it was for the Ch. to do. Well they? The
 gave said "no - he was rich & they. His wife
 at too cost of opinion a day or two?" At
 last he was left alone. Think how the people
 regard him as strong means to and not
 do what always has been done. That he
 had lost the hearts of the people. All right.
 But how then to buy them. Formerly
 nearly every one who came into Ch.
 was given at one something to do. Money
 took in poor & supported them. Think money

but, class people were alienated in this way. - Was Dr. Tien or Sam Ewag. Cowan at Pao Trip Dr. How a good opportunity but need help for this. Other women can't think what a is about finally.

Deal squarely in what we're the effects of the reduction of opium. No one and our responsibility at home & abroad & God's responsibilities too.

Mophigh a homeopathist receiving no salary from the Board. I got he was apptd. on Dec. 31, 95 & mission director then got for 5 mos. Then too mission stated bluntly that he was not to have a hospital, yet he was allowed to come with the idea that he might have. He has unsatisfactory time as they expect him to take up creative itinerating. He had some trouble in getting adjusted here. One open dispensary work in the native city soon.

In the H.M.S. Ch. was a letter to Mackenzie referring to air four years at Hankow &

mine here, the relation to his other work,
his work of the past, post. medical
school, his being widely known & greatly
beloved among the people and describes
him as a "most distinguished, zealous &
successful medical doctor." I like the
best, med. work. This was his old-
en profession, I fear.

In judging missionaries' mode of living
remember that no rover has this regular,
normal style of food & life. They have been
swept out, even this best.

The workmanship of the American is crude
and rough - in buildings & machinery. He does
make good engineers. Look in Scotch grip &
England. I have seen the machine they work
here. Have seen the big - made this from S. V.
men and engineers.

Tung cho is called the vatican of the ase
mission. The students who go away from
there to the country stations and do not
like decisions of the mission. They go back

Sept 20

to Myself Goodrich making appeal to them.
 and they write down getting things changed
 they & Smith as the ruling spirits in the mission.
 Stanley is a big wiled but not a strong man.
 I am told.

Sept. 20 Left Tientsin by rail at 8¹⁵ for Peking
 Country much like western plains at home
 Train very comfortable. Chinamen try to ride
 without paying! White conductors merciless. Our
 trucks are on the flat farm.

Recall the prevalent story in Peking copy-
 ies from an early missionary reportation
 that the use of kerosene oil to cover for
 cans, buckets, complete the supply here. That
 also the kerosene as a preservative, invention
 the copying of Peking style in Peking.

Reached end of rail road about 2 P.M. It is
 two miles from city walls of South City but 7
 or 8 from Anting. Great crowds awaited the
 train. They stared in at Emma but when I
 wanted to turn to go away they nodded as
 though "Yes you are right, we ought to go" &

slowly went back at one of the corners
 with hobnail feet and broad hair, wearing
 a dress with artificial flowers, & highly
 coloured cheeks. There were few people. Scores
 of cars waiting every street & a diminished
 car projecting back. The crowd and an
 awning at one the people. The road was
 obstruction. For the first time in our
 travels I was stopped at last when chok-
 ed with dust, & covered with it. Father saw
 his old "my" "innards" cried out from this
 abatement to "go down". This is when
 the car. This and it is the best pro-
 gressive block we have seen in his
 empire. Scores of cars beat up the dust
 & put into the water like a supply train
 moving to the field. Entered the So. Gate of
 the So. City and soon came to the temple of
 Heaven with red gates to the entrance
 no foreigners allowed to enter now. The
 road a good star road lay unward a
 so distant now. Passed a great wedding

procession - with hundreds of hyacinth
 chains, umbrellas, wooden awnings, processions
 I took a picture & they poured on the cart
 like the "Hekha." By turning, dust,
 crowds, wide streets, trees & carts! Then came
 the gate of North City & on to the gates of
 Imperial City & past that for some miles to
 the Imperial ma. Outside the North Gate.
 The streets are six inches deep in dust
 some come they are watered with fresh from
 the rivers & pools. Mandarins in Sam
 abacosts and Mauchou waders a lot of
 men on horse back - Uparies running
 around.

Baldwin says that when he came to Poochow
 in 1859 there were 11 Communists in
 this church there & in all China. Now there
 are 15000 Christians there alone. The story of
 the fall of Poochow a man of immense com-
 mon sense. When a student at Dickinson
 College the Soc. of which he was a member
 broke for to be disrupted and revolution

in memory of Joseph of Maryland who lost
his life in attempting to rescue a fugitive
slave who had fled into Pennsylvania. He was
referred to a Can. with former as a member.
He brought in a resolution "Resolved that
Joseph is dead". The Can. adopted this
other to see. This was nothing more in
this or a record to whole thing.

Bishop Joyce says that if he were a young
man he would count being a missionary
the greatest thing in the world. Would rather
go to China Korea Japan than have any
other position on earth.

Can. says that the best teacher in the
Bos. school, a graduate of Trinity College, is
giving \$5000. a year no board. Was re-
cently offered \$3000 per. a year plus board
for teaching science in a govt. school
where he was free to be a Chm. & work
just as Dr. Martin was free. Declined.
This man is an B.A. and at law school
has for M.A. was perhaps the only Chm. in

that great mass. I a fine, two fellows.
 reach of the land in going to the
 County Station. At the evening mtg. at
 the Capron's Joke, Boad., home, where
 I spoke. At last reach our mission for
 the first. As he has been here 26 years &
 wants to go. Wonder what has been
of value of mission in Peking. At least
 how no value such as have been won
 in this place. He has claims to be
 first mission here. When he came they were
 all in honor native houses where they
 preached in the Temple of the God of Time the
 other mission. A.C., Amer. Pres., others were
 all houses too. The Unit. & the Amer. Episc were
 here too then but not stay - little work
 of churches. All were in the old bldg.
 now here. as building is too they seem
 being to go out to the city, would
 how this big church holding 1500 people which
 cost \$10500 gold. We have spent too
 much. If we had made this first

much elsewhere the night how good
 the fruits of the Lord are. Too much
 was to be seen everywhere on Pskov. Even
 I can not too often, now only now. If
 we had spent the whole elsewhere it too
 might have been to 30000. This is
 one of the reasons I am going away from
 Pskov to a little station where constant
 work has been done for only a few years
 ago was yet how good the work
 is going on a district of 70 miles. Not
 an easy thing to leave, but I go for good
 work.

Said no good. that the chief
 encouragement was that the work
 was among the teachers who were min-
 isters to work for a minister to have
 in the church. One had spoken things for
 him in his work.

The A.B.C. has only being the house. There
 had two men - four women, two in
 the school, one doctor now in every
 city. Many were who were not like

it's his job because the country is so
much more upland. Early as they
want to have boys' boarding school &
the ordained man & mission has
appeared. The B. are usually to what
the mission asks in estimates.

Evangelists do not know how other
teaching of the law than in Martin and
college. in the West. At present there
are some who would like it but
don't want to study hard & don't want
to pay. Not so much demand as in
the past.

Where does one have to work.
Working street chapel & houses, then
the country work but has not done much
because of his poor health. That was
more country work. A nat. preacher
has been appointed. Stated before over the
West Church to support Dr. Cherry. A good
step. Church can support him just
would to do so.

Sept. 21.

96

Sept. 21. Last spring three bees stoves
sprung together here - making great
satisfaction to the effect that Chinese
were stealing children for the foreigners
to buy under the skin of the rail road
I saw said they bored them in air and
put under ties to give rail road, their
power of motion. This spirit would stay
near at hand and so aid the rail road
the threshold of the great idea. One man ex-
plained to Chen, that when the road
crossed river bridges had to be built.
At those points a great turtle was in
the river who would not permit bridge.
So a life here had to be sacrificed to
propitiate the turtle and secure the per-
petuity of the bridge.

So also in the case of the great bee
hive which was made here in the 15th
Century, & in the second largest bee in
the world - are cast over in fact with
the Buddhist scripture. The case of the bee

failed many times until he was informed that success could not be attained until a log was cut into the bell. So a chisel was thrown in but stopped by the edge of the edge. The bell was a great success but the story is that the song of the tree is ever pronounced the word for shore, the chisel crying for the last shore.

In regard to the partition between men & women. There are no physical but it was taken down to make more room for the women. Dr. Wherry says that the women of the S. are now considered clean in their habits & manners women go about freely and openly. His influence is great. Chinese & say that Peking & Shanghai are peculiar in this particular. Dr. W. doubts whether the absence of any partition in the S. would have resulted from the beginning in no doubt now.

The Prefecture is made up of numerous of Martin & Great River, of the advanced

way. as of whom is now teaching
 Haul. in Taiwan - Haul. called Kuan
 wha. ? Then there are the elders of the three
 churches.

Every twelve to 1000 Chuan. are about
 evenly divided among the four churches
 Luth., A.S.C., Meth. & Presb. In 1882. with
 Mr. Bledget was placed a missionary &
 this mode is bad for Mr. Bledget. So
 after Mrs. Wherry. He does not leave the peo-
 ple or wish to live away from them. I am thinking
 of the B.S. org. to begin of supplanting that
 he should leave the Chinese. After this
 do no good.

Some of the are many remarkable
 instances of the way that Chuan. have been
 blessed who have resolved to observe
 the Sabbath strictly for this is a danger -
 our consideration is based out to the Chinese

It is my impression that the "statesman-
 ship" idea of missions has been con-
 siderably overdone. It has consisted in

pictures on the great political a business
 side & filling up great investments there
 & sitting lots of men at work for a
 lot of people besides of the 1st. So
 also we have piled many into Syria
 & such which are in no wise private
 points a representative race. So we
 & go to goings as to Syria in view
 of what we ultimately hope for in
 the way of "improvement" upon "improvement". Let
 an "Hottentot" take account more of
 real power & real possessions of a power
 and real variety of race and work
 as he worked who laid his hands away
 the solid fact in a solid, vital, un-
 mechanical way. We of course, a
 punishment & punishment. But we see it to
 life.

As to change for medical treatment,
 could not we go to have it the best is
 made absolutely wrong, if the doctor
 takes time with each man to reach

him thoroughly well. But when the
med. work becomes as it practically is
only as a review trip in which we
give ant. medicine to those with
less than five months' utilization
we are men (perhaps) & branches of
we do not change. In former case the
square of maintenance are not so great
for money, but too many. For then
few are paid more money. result. It
is better to plant the spirit of Christ in
ten men than to give to 100 men the ex-
ternal parts of Christ.

Peking Mission Intq. - Minutes of
action advising nat. workers not to baptize
people without consultation with mission.
in charge. Also ask Can. on arrangements to
put list of conditions of church member-
ship on program next year.

Posting for next. Howie nat. helper has
has that would, open six days a week.
The Ch. of the District. Cases & cases to

possibly on God bowing his head to the power
 the time a day attenders lay on
 - disperse. day - act. note. Wash, Act.
 Roman & Spanish born, preached on
 side of an inquirer who for two years has
 can but whisper lessons of hope but
 with his head. There is forbidden of government
 but him in for him what would be not
 without it. He fears he can not succeed
 without it so does not give it up. Church
 (unhappy). The same count - cost 100
 to be no accession during year. Certain
 advancement that all members must be
 of at 2. Opinion of one man who has
 been a Christian. Observe of spirit. There fear
 none for no accession. One man
 did a house work. lived as a servant &
 rules from a foreign introduction &
 unworthy. When asked how about him.
 When found out he was sent out & lived
 in a bad temple. Can speak & prepared
 repentance but disappointed it at last

he committed a horrible crime & was
 killed by the family s. which he had sin-
 ned. His judgment strengthened the Ch.
 inst. & in face of community because he
 had been turned out. The Ch. is not organ-
 ized, but have 6 baptized members & 7 in-
 quies. The new dance house not been
 opened at the fair Bd. list of church &
 missionaries. I got Sept. 24. s. & from
 Hargreaves & Dwyer. Some time passed
 on 5 large tinners dinner for 10 days
 each. Some fair within 15 or 20 miles.
 New road through was easily for a
 short time & came back again. The first
 10 days not to return. For poor & they
 came back again. At. Weather & foggy.
 Great odorous road. Attrib. Some time
 Cox skinned, little work. Not long. was
 enthusiastic over gifts of attrib. items
 which drew crowds & seemed great
 elation & a daily hearing. Some baptized
 two representative men in country who

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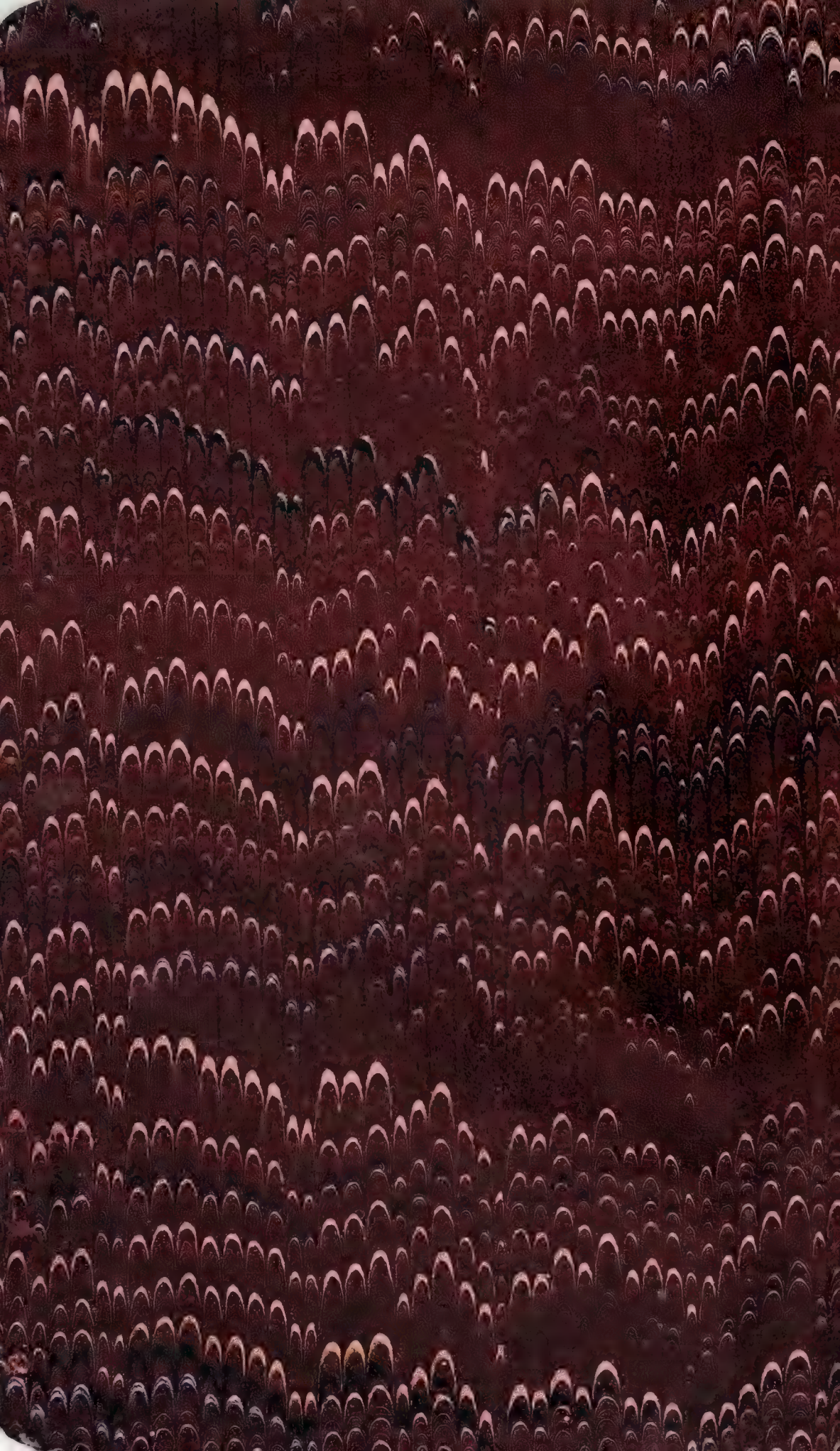


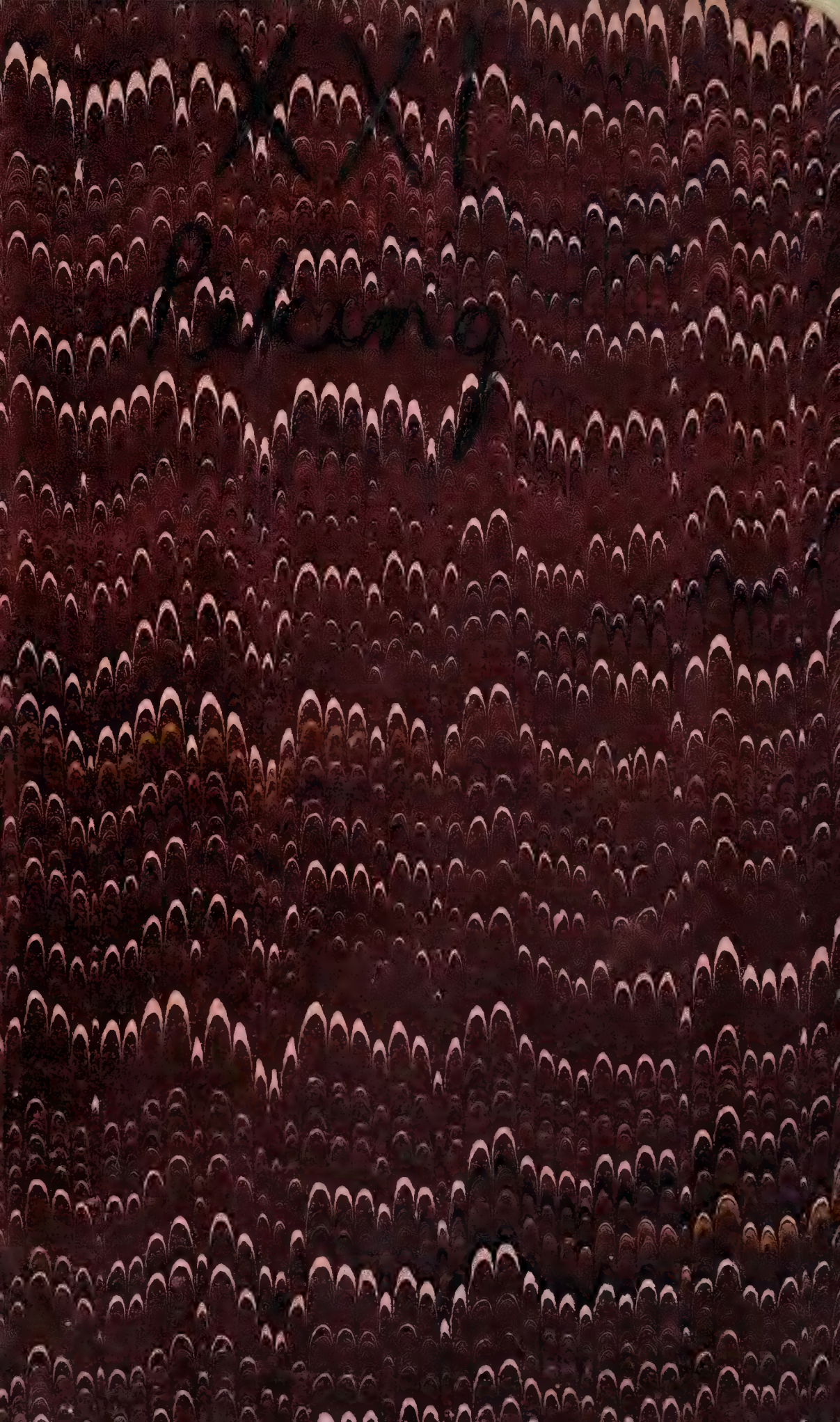


XXI Peking
Shanghai

Cover Inf

1896-1897





1/6 50^p Sept. 21

had come to the singing school. Com-
are Evans. work has pushed saw by Mrs.
Romer has de school for 17 girls to study
at. Mr. Linn. taught them a lesson on Sunday.
Lavan is de class unit & in abundance,
2 rec. or more in county church. One ad
woman reached of visiting who has spent
1000 \$ in broken worship by her hearing.
as her being. Medical work. Prof. on
attracted de. from 5 to 129 patients. For de
not was. can by good 100. Many 1/3 have
been females. Have church in county on
the other day. but thin. their best medicine
in city dispens. 500 fees at compound. 3425,
new, 12406 total city, 892 total in school
for operators. 280 visits to houses. Greatly
benefited of these facts - report & other
officials. School work. Prof. on during
year. 2 pupils, when Ex. was taught. Had
no new class known. Of 3 came > 5 when
as wanted. To talk to many people
time & a notice about box. We are
opposed to opening a boarding school for

weather boarding them so. So took
 the Exp. close to tide over the car
 have a little group to start with. The
 ones have made some a letter & as
 had signed letters paper. Project opened to
 give too the towards building a new
 would keep at liberty. I cannot decline.
 miles had this. One that develop this as
 it did not turn out as we hoped. Hopat
 would, as planned then beg to keep
 them for 3 or 5 years. The Exp. were doing
 school - paid \$500 per year for Exp. When
 their passed first year Exam. Attended.
 put up his home for \$1500 per during the
 year. The act. - paid much more
 towards hospital which is not yet com-
 pleted. In county many families are
 interested - as grandparents children &
 grandchildren, 6 men & 6 women & the
 best men as all in group. I want to
 come in in a body. No spirit has kept come
 into this home. In no place have a young
 man who is truly "a choir young man"

Jim. unaware of quotation - but of Brooke's sermon.

Attributing Iglor put stamp together finally. When men are grateful they write. But if the dissenting group. and a medical aversion dominates then write no jealousy.

Miss McMillan is going to Los Trip for part of the year. He is a man who is a missionary, first. I am writing to those who kind come out - only much of their nursing will be a waste. Note - Doctors of much of their med. training useless if they are only to be a group. And their anti-vice. Much of the theod. instruction taken of minutes is of no use to them on the same basis as this part they need not it. divine name have got some of general training - but inferior.

The Sinclair paid 10 have been copied. The great interest then among men who were members of the old sect & have even made no more permission in

Conversation with them. The trouble here is
that these last people are accustomed to
more than the last to realize when they
discover that even as in hollow way
drop about 20. too. Gets to a 50 at here
"who are there. Only two a time are in one
way and pronounced. Some deluged school
entire time when. Can they support them. &
those who come to inquire classes attend
it 70, over 45 in no. Come from 20 or
less. This can be combined in one ch.
They have a lesson time & paid. No was
a number combined, paid for the other men
from the village. This work has grown up
of it - of it made from last to keep out
questionable meetings.

Peking reports. Whereby. Col. Come back
only on Sept. 8th. No could employ fully till
McKinnon's time in Jan 1900. Gave us a
dozen women more. The country paid in
good. It's hard, but we feel the number of
a few here would be far more profitable
than money in the country. Also teaching

Statement upon for aft as the Truck. has
 anyone has solely city work: as the rest
 go out into the country. So with the heavy
 work he has done for many years in city
 but the country work has been the most
 for ever in or near or with as the rest
 think the Truck has 4000 or so wholly, count-
 ing the country people. Must give a statement
 to Truck. the amount the College does about
 was of the time of Mary Queen of Scots - Headland,
 keep, your well.

Caltman 23000 outpatients. Having soap
 conversation with them in waiting Room & a
 good man him to learn a little of their
 diseases, habits & which can give him
 limited info, but don't dispose of same in
 American dept. has a Bible woman who
 talks to them about their diseases!! and
 also some of the Bible. When a foreign wo-
 man talks with them a greater interest
 but the question is about our health or.
 Don't need foreign teacher as Christ was
 than the native the Bible woman was

on a waratah plan. Not a poor one,
 has been steadily growing among the students,
 especially one who has been here 4 years. There
 are four med. students as yet. I am
 assisting in the med. school. for I
 don't have time for visitation or instruction
 to my direct this morning. Then, too, I have
 had the lecture at Imperial College & that has
 taken time. Have not been able to preach
 but have tried in a way to show the true
 evidence of human body to God's creation.
 Have had unprecedented success in surgical
 work. People come from other hospitals to see
 our. No spiritual results, but the most in-
 teresting part is breaking down prejudice.
 Was your Mandarin came to me. I talk
 to them about civ. machinery, reform etc. but
 when I can I came to suggest that our fault
 is due to the civil. that poor are not cared
 for in capital land. I did this with vicar
 when I passed him with the N.S. sent him
 & Mr. Owen which he was just looking
 over. "Is it all human & invention?" he

asked. "You, you said you found in our land
 all things better than here. Now in two or
 three years you will see us try to live the
 life and use our foundations on the island."
 Then he told young man to take it to his
 bed room & library. "I want to look at it again
 tonight." So you have come away to look
 at it again. Read Martin's Evidence. Then
 wanted another. So I sent him Pilgrims
 Progress. When he sent it back, the natives
 were asking to have it to read himself.
 How you had been 1000 years. How a
 difficulty in getting in patients here. Could
 you feel up with the people but there are
 so limited & incorrigible we have to
 them. Now we took paid their own way
 mostly of those who kept close. Had
 only one man of rank, a French official.
 Several memorial boards have been sent.
 as to the students. Try to give as much
 away. improve to the inpatients as we
 can. Many go away saying they don't
 believe but are not persuaded yet.

On add \$5 we are going to give for treat-
ment & on even \$5 we will charge about
11 cents Mexican. He ought to have more
time for direct spiritual work.

I press this point whereby and that open-
ing opportunities is a good work and
that it is the focus of the church at home
& enough men do not come to follow
up the opportunities as have developed.
"You" I am, "but the focus of the church at home
to do her duty does not justify our doing
anything & wastefully in our plans."

Miss Heaton. Came to the conclusion
that she ought not to support children of
heathen. So I determined 1/2 of the girls
who come. Have been down so far each
of funds. How I had tried the way I
had the. Does not then. When I came
back I found an Am. girl had been en-
gaged to a heathen. Would not take her
& sent her away. This girl as last
week. Don't see a work at Am. So
had for a 42 cents. Next day. Then

then on had \$5. Then adopted rule that we
would not take children under 12,
have waited late in this way. This
step was toward seg. support. I wanted to
have articulation per. went to see other
schools but the principal, Mr. [unclear] [unclear]
would not do it. Said they had other
things to take care of. Said they had to
leave for board during vacation just.
Then said they had other things to cut off.
And wouldn't give to have getting on
them so poor. So called Mr. [unclear] of the [unclear]
state and had made report then. He
found as spoke too. One, a teacher in
O.B.C. school, who was put in, said he
had next. Other good. So Mr. [unclear] said
we are ready & asked them to provide
[unclear] - each 20 dms a year, more
than an dollar in paid. No money is
to be reported when give in report. This
educational members met Mr. [unclear] [unclear]
papers but. Then introduced under [unclear]
in camp, [unclear] as a good house,

Ask older girls to take notes of demands
 & then they write to her on Monday. Take
 notes in her daily Bible class. Adv. school
 of the conduct do this. In that same Adv.
 school no girl has ever finished Walter's
 arithmetic. Four have done so in ones.
 Give her up, work given her to make
 250 lbs. of corn meal to give to the poor
 in church. From Jan to Aug. had 6 or 7
 mtp. out in house. Went out in is a 30.
 to the place - have preached to 1500
 people. one of the two teachers in this village
 and have been out with them. Now of
 these mtp. had in teacher house. Has
 eight more children to send school &
 have come to Ch. & has been in sal-
 vation of the poor. The trial of a Chr. girl
 in a teacher house into which she married.
 - to worship several tablets. Again from
 pair to church. Keep quiet on what is
 dearest to her and cover up like a hypo-
 crite what she is bound to do. Done.
 No adjoining pages.

Now in Washington life the epidemic
 on the coast. Like go West. Mission. Advoc-
 cates the view that the med. mission "shared
 personally took part in great experience
 the spirit was amongst his patients, -
 in fact at the head of the camp. as well
 as the medical department of the medical
 mission." "He must make time, for his
 business is only by day and night this
 position yet." advocates a hospital. "Ex-
 perience has taught me not to employ any
 men specially for religious work. The
 workers should be the counseled men they
 have to carry the work to the patients under
 the supervision of the doctor." "During the yr.
 86 there was an average of 22 in patients
 lying in our wards with an average
 temperature of a fever of $21\frac{1}{2}$ degs. These
 patients pay for their own food & provide
 bedding, kept in a few costumes, such
 as severe accident cases." as but the
 lab. keeps & coolers under Chm. washing
 Chm. of the 2 o'clock as the time in

to spiritual work. The doctor keeps in
doing it holding meetings. Why he?

1. He can best influence his own people.
2. His assistants are to be selected by him
what he wishes them "I say, look me
for the d. to say his words. to do the
work which he is showing but who
can interest or move at all. 3. There
he attends to it, the free value of the work
the mission as a satisfying service
are to be developed. 4. The own spiritual
life requires it.

Some say that our method of work &
presenting the cause & our constant appeal
to its character as corroborative evidence
all have led the people of China to re-
spondents. as a great charity and
not as an authoritative message from
God. An appeal to our hostile conscience
this. A Mr. Chisaman has always first
appealed to this - the fact that the mis-
sion has children, date of birth &
support them in schools.

The truth agreed to by us of money
 the London Miss. the baptism is a pro-
 cedure way. The cult & movement in India
 to the same degree that gets a whole
 new spiritual life like this to the influ-
 ted form or that the form will naturally
 grow. & in the broad social ideal toler-
 ating much questionable tie - the broken
 idea the conversion of the world. For the
 truth like this to the form is.

As to baptism of inquirers before Ch.
 Membership to give it is to put the per-
 son's heart at rest & to dispute nothing
 further in service. He is outside
 regard him as a member of the Church
 of the past, free speech in an act.
 And it is given because of an ex-
 pressed notion of its significance. And
 in practicing it. To put it in merely
 a sign of a breach with heathenism
 why not the same thing be the cate-
 chismate conf. in Korea which
 save the sacrament as a sacrament

Louis would draw line between
 western & church. But men em-
 phatically power to do but only
 those men be ordained who are the
 bona fide people & representatives of the
 native church. There is present a desire
 when the church has been artificially
 put up and on their way to be
 members of church. The men are so
 ignorant until this time when Rev.
 Charles Chalmers other work it so showing
 new men again for meeting with
 it. On but for the regular momentum
 of a mission method. L. would
 rather wait than solid work. This
 kind so have to persuade church to ac-
 cept that he have lowered ability. So a
 foreign church. Because we have 30
 had no word to give. They are watch-
 ing & waiting. New men come at un-
 instructed. When they let a experi-
 menting at same time. No science
 need it now. High upon organization.

Mission has adopted following principles as to medical work.
 for one year. 1. To give medicine free to all patients on odd days, each one to supply his own vessel for it. 2. To charge out patients on even days 200 cash.
 3. To require inpatient to leave own food or pay 200 cash per day. 4. To charge outwards for private wards 500 cash per week or two times (two = 1000 cash)
 5. To charge one to four taels for out visits for each visit. 6. To charge special fees for special questions or patients of women. 7. To leave all free to poor patients who have no relatives or friends to admit. 8. Extra station may modify these rules if they prove impracticable.
 9. In rare cases of a person's character favors recd., friendship or doctor may give free treatment. 10. all receipts to be paid to mission or station near. 11. All Bd. for spec. for physicians employed on visit. 12. Publish book of these

make an appeal to China. 12 Percent objects
 & made of the hospital to the members of
 our constitution with a request for con-
 tribution to enlarge its work among the
 poor.

Com. on Women Salaries reported that
 in view of the fall in the value of sil-
 ver, the fact that we are paying less &
 other missions and the fact that copper
 cash make a more stable unit of value,
 than silver, following scale for Peking
 be adopted.

	102 m.	315 m.	6-10 m.	9 to 10 m.
Clothes.	4 th grade	3 rd grade	2 nd grade	1 st grade.
Ord. dress.	as per man			
Married	6000 cash	7250	8500	10000
Single	5500	6500	7750	9250
Food.				
Married	5500	6500	7750	8500
Single.	4750	6000	7250	7750
Day schools.				
Male	4750	5250	5250	5500
Female	3600	3750	4000	4250
Boys' women	4000	4500	5000	5500

No vote to be provided. If women prop-
 erty occupied did not receive 400 cash in
 city, 200 in country. By school Teachers
 being in school room no other good
 cash. Over plan grade to grade to
 be made only by vote of station. A 4 yrs.
 list of names to be prepared for helpers &
 promotion to be a recommendation of the
 School Com. No Com. to receive. School Com.
 present their monthly reports. adopted for
 one year. Also have just adopted about
 the same. Asked Meth. Com. to get a man
 other get him. ABC to appoint as each
 the power to adopt a uniform scheme of
 all native helper salaries including per-
 sonal teachers & servants. In case of S.
 support, the salary to be decided by the de-
 cision Church. Give the Meth. join in
 this?

For your Budget opposed the ordination
 of men here. and the Amer. Bo. mission
 has done. At last & recently ordaines
 some readers perhaps from Boston but

They were not men under notice church
Cunningham's report. Deans ch. 110
 a com of two to look into all cases of
 church. They consent pastor. Vol. ch. one
 sphere of a dose of inquirers. 3 of these
 are catechism. 1 a member. Bys have done
 street preaching. In Jan. no. dms attached
 them but appeal made stated this. Wish
 to resolve for keeping ch. pure & eminent
 here. A S. S. for outside part of year. 100
 present at times. Made an week's country
 trip. Bys school. Given to active 22, assoc.
 10 members. Mrs. Can. teacher review to them
 Chh. Evs. 34 active 5 assoc. members. Then
 two more & the. 40 members. 44 ^{g. sch.} 50 at
 from 34 centile. given toward school. Ch.
 gave in as with school 63 3/4. 44 3/4 given
 toward school = total from chine of 107 1/4.
 6 adults. Ws. into year. 93 men or 15 w.
 new members got to ch. 11 as under
 discipline. 140 or. at church 118 at Sunday
 School. The Gov. of Ch. & head of N. S. has
 been making some progress for him. Bys

that he would like Qth. boys on N. 1. They are
better qualified & more faithful.

The entire year the first church I visited up
400% last year - owing to leaving the water
the on the people of the camp with Preacher &
apptg a Com. then.

Mrs. Ann. Bowman Crab. In Dec. had a
sick dose of studying for 3 weeks. All
members of ch. then studied at home and
came to be examined. Lots had answers
done for those who had studied at home.
Did this & passed to all do. Had a Bible
woman. Had this school of 12 for part
of year. Twelve per reduced it later.
Made progress this year than last
by day school has 16 to 19 boys.

Year. In Oct. went to San-ha-ee
house this winter. in Nov. Jan. 40 N.E.
loges. In Dec. went again with Birney
of D. M. A. Had classes. Went down again
in Jan. & did on latter trip had 15 men
studying the 3 soon for 29% of good food
N. The best scholars of all got no prep
and

at age 45 weeks he became ill, & the
 elder was a wine drinker & tobacco smoker.
 got some time he took down & made great
 impression. Other elder died & was. Some
 baptized. Another elder kept his parson.
 lived his to station some room. in the
 village about 10 mi. from where we have
 some!!! The R.C. at this are much hated
 because of political trouble by this way.
 He is a dysphasic which he has must
 speak as boys who had been kept tight
 free out before them.

On horses. Did one county trip with him
 well. 11 infants, 1817 different patients
 57 visits to homes. Have had no evident
 results. These figures are for Jan. to July

Will May. Arrived Sept 28th. Have done
 long work. Passed first exam. in May.
 Since then. Have had 70 children as a Sunday
 service. Morning. Have visited. 65 papers
 & given physical exam in get school. by in
 Winchester work towards. Have children
 come to keep children at church.

Teach them from a new a. The teacher d. i.
 meets in Ch. 1st in yth. & has attendance of from
 40 to 200.

Paper. "Permanent Educational Policy". Horner.
 Contemplates our immediate & distant needs
 & plans. Problem taxation - born of de-
 mands & disapproval. 1. Study of principles
 of educational work. a. The Chn. is established
 & fixed. b. The edu. Chn. is now stable &
 better qualified to lead. c. The edu. Chn. is
 better fitted to propagate the Gospel. What
 is the end? In us, it is self preservation.
 Mission temporary. Must conform to the
 two purposes to save souls, to form them
 into a living Church. Other purposes are
 not derived by repetition of mission.
 David & Benjamin end not us. Not
 end to secure largest no. of students,
 to attract people to ourselves, but have
 order the school as to whole students
 bulwark of such a living Church. 2.
 Imperative. a. Repeat education is a
 born enemy of all science & fair

Define education that at home school. it gives
 a better basis. Create ambition for it
 showing its value. b. In lower grades
 on education. Moved to severely practical.
 Many of our pupils are not staying with us
 long. Give them thorough practical training.
 Don't forget abstract. c. New development of
 by reliance on moral quality & great direct
 education. Our school members should be the
 most self-reliant, loyal & just people.
 American children have been too often the
 opposite. Show gain & loss of contact
 with history. Teach sanctified independence.
 We invite the indep. child to become help-
 fulness & giving them support in our school
 scheme. Need love but plain firm in-
 struction of independence. 3. Specific plans
 a. Push for primary instruction in the
 home. Let mother & father teach what
 little they know in eve. or on Sunday
 When we visit home ask what have the
 children learned. Mention to do or in
 future meeting that who were forget

the children. Publicly recognize such work
 in house. E. Bapt. Board. publish each yr.
 at annual mtg. the names in 3 grades
 if we could do this on the board as a
 great piece of school. b. Make grants
 in aid to people who are supply loans &
 contributions. Have Board of Directors & have them
 recognize the school as their own. Both
 currently, have have a school, but I
 need the upbaiting in on the people's mission.
 look toward people having their village
 school. c. Expect our Academic students
 to provide board as at least their books
 & books. - 2000 cash a month say. We
 give education. That's change. The people
 should cost the parents at home what
 they would if at home. Some parents are
 be excluded from edue. but few parents
 is not in so. a claim for a higher edu-
 cation. d. To avoid loss of support in
 for the the demand, have some
 scholarships to be given for a
 few more to the best needs. E. during

all people to be taken, all bodies to be
 bodies at hand. I. Centralize Acad. here in
 Peking, await development of churches
 elsewhere before passing education there
 of Bys School can have room here. Come
 to Peking. I. for her mission provide school
 work for the most advanced students
 to send him to Shanghai, College or else-
 where. Am. wants to retain his boys and
 have in college work but too many diffi-
 culties, expense. of. Peking cannot absorb
 for more schools. Acad. to. Prog. work
 for the academy. Boys & girls. Ad-
 mit there are Revolutionary principles. to
 adopt gradually. Ten years ago would not
 have made these suggestions kind of and
 would not reflect on men doing what he
 did. Telt around for four years in school
 work for leave without finding any.

Sincere It had struck me that it was
 strange to hear as soon as I came on the
 fact that we are asked to provide means
 of livelihood for the men we had

trained who could not care their own
 livelihood. We had to consider this problem
 as to each man. I have here suggested the
 use of industrial schools. Whereby. The
 day schools are a form of preaching the
 gospel just as street chapel or house preach-
 ing. Even the children stay only a few
 months or less but a host of the gospel they
 have a seed sown. They are disposed toward
 the gospel when they hear it afterwards. I
 think they stay for a year on the average.
 As to village & city schools where can the
 right teacher be found save in our aca-
 demical institutions. Without him the
 new cities can not show themselves free
 from Chinese models. In our academies
 we are preparing the men for the need for
 such teachers. The supply of men is there
 from Western Europe not great but for
 demand. Could supplement with them our
 present teachers and also other men
 in our employment. Then. Could
 help native cities in this village

Schools by taking upon them a deeper
part example in our own schools which
are too much copy schools. One party to
teachers - party to the books. I would re-
duce copy in primary schools. even admit
the use of new text books. Miss Newton

Thinking you that maintaining of copy. Anti
books is bad. Give them handouts first
we want to strike out all Anti in our school
& give handouts under the title as 1 & 2 & 3
& have them collect the new methods.

Cunningham agree with paper. It is important
to consider point that for boys to have the
disqualifications for having work & life & moral
life. We have had for others & in summer
period at least the boys have been doing
what they could. - lots of them working. White-
working etc. Take care of school & church, scrub
& clean etc. Think day school begins as in
for a year. In their great thing is exp. of
teacher & text book. (So are the new men
who books were not do) As to decreased,
there is coming more than we can meet

Miss Weston. Missa showed how started as to
 financial award in girls of schools.
 Policy hat uniform. In a school given to
 me the girl got an cake a day. Mrs. Gowan
 forget. The said children wouldn't come if
 no cake, nor would study. Of 4 children, 6
 were there, but parents didn't care. I gave
 cash prize for exams on one day a week.
 -2 for Chrs, 2 for Ues, 1 for Writing. To train them
 to see I pay them for making things. If they
 want them they buy them. Use people as
 Tony does used to give 5 cash a day. Dr.
 Jerry said they were making but picture cards.
Ann. Must push on parents to drive educa-
 tion for this children. Louie. Rm. has
 changed plan as to education. Have had
 no high schools. Wichita. Does as to
 how them. No theology. Bldg. as I mention
 is a private enterprise. Lincoln. Series
 need Rm. action on education taken
Louie. To have the family support the boys
 are produce less things. No supply
 are not exceed the demand. For the

families are not send the boy, unless it
 be it are boy. When it be it are
 not boy, they are not send the boy. 2. It
 are include the raising up of men too like
 to work. When we furnish the boy a nice
 bed in the school the family are to him
 become being injured. He are come back to
 his father support them. In fact the supply
 has exceeded demand - unless we took care
 more & put them at work. Work in
 country. As to work, I do not
 consider them. Simcar London Mission
 suggestions for Educational Scheme.

1. All schools to be under control of the
 Dist Com.
2. A sub. com. to be appointed annually
 - one representative from each station -
 to take charge of all educational matters
 to report to the annual mtg. & to be term
 named thereby.
3. All teachers must be men of good char.
 standing.
4. All teacher children to be educated.

5. No scheme to comprise two grades (a) Elementary at each station to act as feeder to (b) Intermediate schools on atching as at - (c) Theological school into which the best pupils from the Intermediate are to be sent.

Elementary.

1. No pupil under 10 years of age to be admitted.
2. When a church wishes to start such a school, the grant from the mission to be (a) 10 shs per annum for a school of 10 pupils. (b) 15 shs per annum for a school from 10 to 20 pupils & (c) 20 shs per annum for a school of from 20 to 30 pupils.
3. Buildings & furniture not to be provided by the mission.
4. Course of study to be uniform throughout the mission & to extend at a rate for four years.

Intermediates.

1. No pupil under 14 years of age to be admitted.

2. The schools to be at same central place in each district as might require, buildings & furniture to be provided by the mission.

3. The pupils to live and board at the school but to provide their own bedding, clothing, books, pen & except Latin books which are to be supplied by the mission.

4. The parents of each boy to pay for his out of pocket per month towards the funds of the school.

5. The total expense per mo. on account of each pupil not to exceed 20 taels, not including teacher's wages & books.

6. The pupils are to be allowed to work during his stay at school.

7. The course of study to extend over four years.

8. The total expense of each school not to exceed taels (300?)

Christians have a proverb "If you wish to hide an evil deed, don't do it."

Mrs. Baldwin says this should first

for Commercial Credit & Integrity on the
London Bourse! America stands 3rd Exp.
3d.

Louis says Woman. has grown not at
all by conversion but by growth within.
Notice how he told him this. Original is
springing from faith. How going "the the-
banne-dane" to get on the shore Woman.
How as 1/2 a Woman. As in 20 Woman
at all" springing to spring faith. One was
a two but not three. How clear images
but no case to judge. Wallah has to author-
ize the taking of all animals. Almost
none of the Woman convert. Many children
are in the primary schools but are never
taught. How can. says this was the testimony
of all the ladies down on the Sea
Man. Should they be taken in?

Whitney paper "Inquirer's Answer". Such
a case but the inquiry is a negative at-
titude. To get a man into this attitude
has the price but the price was accept
much blood. Yet this price was ready

to meet to get any truth in. So now is the
 head of error that we need to beat it in
 slowly. The Chinese mind is full of illogical
 contradictions too. There need time to get out
 of a dark can both the idea of paper
 & fellowship which is totally foreign to their
 mind. Need to forget Bible study, too & also
 have someone educated. Where does love?
 Take a few years ago had only at central sta-
 tion. Now have them in country at home
 of people. 1. This gives them the paper away
 his own surrounding & makes the Christian
 people at home. 2. They're never like who
 who would not come to central station
 which are now idle men. 3. Let's work
 too difficult to avoid. 4. By missing.
 Now have the first love now absolute
 5. Country dance can be more easily come
 come in. 6. People are given in country
 to forget of love. How carry on love?
 To use varied methods. 1. This to report
 a clear & complete knowledge of doctrine-
 gathering. Teach central doctrine perhaps

from catechism but there is not enough. 2 Teach
 how to believe & cast out falsehood. Chinese
 Ques. sent at the dog and sheep. e.g. The
 moral precepts are for nice quotation & for
 actual & invariable practice. Need to teach
 life plus devotional faith. 3 Teach singing.
 - When shall we ordain? Could not require
 that all applicants should have deep interest
 in Christianity. Could keep out those having financial
 motives, I am sure. Still such may be changed.
 Could not require them to recede. This would
 prevent the women's classes. - Should
 food be given? I am would make this rule.
 - even for 5 or 6 weeks. Other for a while & in
 fact. The fear of not giving any might be cured
 the fact that numerous motives in too great
 and that such charity keeps always ready
 food of the little classes. I would give food
 & also money. Money is as form of power
 put in our hands. Could teach from the
 beginning that when learning a lesson to work
 one is required to contribute to finances for
 future improvement & which we of

not a member - I am of course? Am to me
 a different knowledge & need time for this
 from the worth for average class ex. high
 condition & the time on 50, support in time
 come a few days and those for a month 80d.
 (dropped).

Howie. When a big class comes it is un-
 usually and hard to grade. When 45 came to
 our class we all piled in and worked. Our
 found class becoming popular & had to check
 it. The 45 class surprised us. Gave them used
 tickets which are due to people. Curiosity
 drew the people to their class or went after
 reports of the previous two classes who said
 they had been well tested. Had them work
 by hand. Will have some in country tonight.
 going to meet classes in their own neighborhoods.
 want to have special class for advanced
 men who will come for a month & pay for
 board. His method is to sift out men and
 have good men on. The men really spread
 what they learned among their communities.
 Said the men we had to pay money

but would we use what the city church had
 given for the dinner. Jts this was what they
 were to pay. Now ant. 30 cash a day. Jts
 just what each was paid and more. No
 perhaps he was stringent in this. He gave
 liberally on sundry. Jts to show them charity
 is not a favor to me but a thing of this own
 of value to be. Jts a favor to me. They are expect
 me to provide all. Sincerity. No box of our
 ingenuity can not read. Some as 50 ps and
 r. What do with the. Commit? Interest in
 character? Some mean but figure in
 knowledge. Better but for several years are
 occupied in learning to read. Learn the country
 I had 10 men for 5 weeks. Had avatars for
 4 weeks with 10 men. Had avatars of 3
 men for the mo. but I had not this in
 charge. Some know our illiteracy. Those
 who can read can give oral instruction
 also better. Ann. This class are real be-
 lievement honor. Mrs. Weir book on Per-
 severance very fine. for such class.
Wherry. But the what we are made of

a man until we have tried him. Then we
 can pay him cash a day to each man - about
 3 cents each at present exchange then. The
 Catechism, Important Words of Scripture and
 Bible Bible stories. Where, N.S. road often
 but often too advanced. Miss McMillan
 I have taught cat a the book even if not
 knowing character & have written to them
 to pick characters up or learn later. Harriet
 Ingersoll class sometimes abused. An ABC
 missive, makes practice of receiving a good
 for a length of time. Took in a man discharged
 from service in S. Who he took a school &
 got a written report of him baptised then
 gave him money & let him to go his way.
 He had no ink in writing at all but had been
 baptised only because he had known the N.S.
 & books. Good to get each man to bring
 news, write in paper & so introduce him
 to God as a real & living relation. Had an
 scholar who had passed exams. & was away
 up in Confucius. & he could not understand God
 had never heard or got from the Bible

Copye. classes. the idea of a supreme being.
 Romaine thinks the advantage of expecting real
 inquirers to pay is that they are so trained
 from the beginning to look to a support and
 gain a right attitude toward church. Then
 too for a pres. as so in the year work, say
 one is idle and you put them for that time
 as can ask for some support from them
 while this being with us does not mean a loss
 of wages at home. Thun. I am as to teaching
 errors of old religion. Is there a text book
 for this. Romaine. No it is the Ten Command-
 ments. Lincoln. Danger of talking in men
 too readily gets a class.

On our way to evening mtg. saw in
 the main street the burning up of a team
 of four horses & riders drawing a great
 paper chariot. What they done in a twink-
 ling. Paper stuff set up. Crowd came out
 of kids street with torches & set fire to it.
 The movement in which thrust down on a
 coddled sup & bones toward the Englewood.
 Tim. When the thing was being burned up

Sept. 22

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it was dumped over in a pile & we went
off merrily. Who was it - the head of the
family? R. asked. "No, the 'none head,'"
i.e. the wife.

Cartman says he was present when two
officials were discussing John Reed. One
denounced him as a hypocrite, merely the
adverse agent of some American com-
pany trying to get ahead in a dishonest
way of others. I told Cart that I guess to
be 500 tons it was so. The other official
at once denied it & guess to accept the
lot for 10000 tons. This shows the man up
for shows the ignorance too.

Sept. 22. As to the point that education at
home is not supported by people and the
whole preparatory school system - Patterson
the great host of schools that are work-
ing money. Our college grade schools do
not do support it. But the schools of low
grade with our mission schools do.

R. Cartman, Cunningham says they are
a kindly turn and that Cart. is a sheep.

the physician but 1. He has apparently no
 spiritual purpose. 2. He is here only for
 the body. Has no confidence in the spiritual
 work. Does not trust at all the church
 people. 3. Takes no part in the work. When
 asked has taken meetings but does not
 come to prayer mts. Church service. When there
 are revival mts. he comes and when
 asked to speak but not again the kind
 who come up & down with him over
 often. 3. Drunken & uses beer & rum as
 a hobby. 4. He has been hospitalized a great
 deal of the time leaving work to his as-
 sistants. 5. Spends much time away from
 officials with whom he smokes & drinks
 beer at hunting & horse racing & gambling
 in that way. Association with similar
 even worse men in city. 6. Was right
 in these cases but wrong as to part of the
 hospital and takes little positive part in
 the station work.

Peking station route was reasonable.
 Shows good spirit but also good ignorance.

Miss McEllicott's report. Had two classes with about 14 members. How report sold 75? Got 80 from paper said he thought was in books - was he thought was.

Heard paper 'Dr. Duffat' much of present discussion due to Conf. of Bd. Secretaries at home - saw to hard times. Merion's book. Perhaps God wants me to have by Marguerite how better to see what we have. Change note as now now who had it to be a move to give giving upon the poor work. The desirability of moving toward S. L. we are agreed in this. Danger of foreign pay. Want me save for all foreigners here. Battle days are not there. A. Ogilvie encourages a missionary spirit. You say the first motive of such Christian is numerous. The 1/8 of the class in China made mission pay. Saw for in "What makes all doctors plain & clear one hundred thousand a year." Agree procedure of this. Even instructed me how money makes or idea. Building

in the eye are done when you are to the
 great difficulty of distinguishing between
 the pale people. Though many are as
 almost prevented from distinguishing. How
 good woman a good one who wanted
 to borrow money for a poor son who had
 lots of children. Then pointed out his boy
 too young. "Oh don't say that." He said "When
 they grow up they will be expected in Wash-
 ington schools. C. Expect an Englishman & what
 have in former's account - even for
 money, I don't get him when he might come
 for financial help. Foreign loan has
 a part. He is a cringer - to foreign
 is independent of his own people who
 are not part him. d. To be men in
 his own country. I am told he
 away. e. To injure the community to
 which the man is sent. The people of this
 man has been asked over us. We have
 who has him for him? His green
 don't want encourage giving, generation &
 liberal. & some of men who are

not sample. The endowed church sells
 our her. Crave to take it for granted that
 the Chinese can give. They are encouraged
 by the British squandering their money to believe the
 foreigners can do it all. b. The plan
 does not lay the foundation of a solid
 work. It is too good to have much of the
 work would be in vain. The U.S.
 plan is that of Dr. Williams. The stock ar-
 gument is, I.O. in the power of the peo-
 ple. Each one thinks his people the power.
 But wherever missions have tried the b-
 ureau has been astounding - in both our
 churches here & in country. People who believe
 are doing it are better. Wherever they
 want to give they can. Also where there
 are no believing families the money spent
 as evidence to give support a promise a
 as the work was needed. Cries & tobacco
 money are given enough for missions too.
 Wherever here in China has attempt has
 been made we have seen great success.
 2. Possible. A measure reachable anywhere

other means dependent upon the present
 of the mission himself. 3. Suppression
 a. Gradual extinction of & support of slaves
 workers in all communities, as in America
 with him. b. Reproaches introduced
 from the system in new points from
 the beginning. - operating upon the same sys-
 tem. (As to "failure" of the plan note 1.
 The statement with in largely the result of
 it. 2. The only real change is in a large
 no. of superintendents. The desired work
 employed.) c. Introduce systematic firing.
 Give some 1/10. Show them a point out
 what they are now to do & then
 then from beginning the duty of firing to
 save others. By coming to help in this let
 the mission make changes. d. of union
 of native contrib. keep strict acct.
 those regular reports made to the ch.
 which give. a local treat. moved to
 appo. 1. Industrial education. Am not
 clear on this. I saw in the 18th, driven
 it. 4. Resolutions. a. Have only

man abide in his calling b. By Chr.
 made service of his before. a. preachers
 c. closer with bodies joined in each
 village and elders when needed &
 supported by money. d. Chr. Cannon
 etc. to furnish as seen needed. e. In
 place where there are several paid helpers
 mission begin to reduce. pay per $\frac{2}{3}$
 down to making rapidly get propagation
 f. No new ports to be settled unless people
 per $\frac{1}{2}$ and this amount to be reduced 20%
 ann. I covered like to make it $\frac{1}{2}$. g.
 In case of loans. encourage nat. dr. to
 send out such men where a in
 part of time to preach. h. Chr. preachers
 attendance. h. all inquiries to pay $\frac{1}{2}$ of
 support for work in each i. All could
 to be required to pay $\frac{1}{10}$ or to give given
 at home. j. Being Body ^{now} shows to
 require 500 Cash. ^{per mo.} k. No pay in fire
 of schools. k. No two body schools in-
 crease present rate of pay 500 per year ^{until}
 foreign teachers are paid for. it 500 to be inc. no. 100 Cash

1. As Presb. have around with pa
 give purpose & on say support m.
 a sense as in country n. Native
 came. 2. As paid before present me.
 detailed report before public session.
 3. As not. can encourage to look to
 S.S. Ch. not at all to work of Presb.
 House. 4. Aspt. standing can on say
 support.

Wherry. The S.S. idea not wholly new in
 China. I see no science here yet but ideas
 have been developing toward it. I am be-
 lieving how God works here and also fight
 toward missionary work. Probas college grew
 out of a gift of \$3000. by a wealthy China-
 man. at this stage, too, we should not be
 disappointed at failure of many churches.
 for most need of aid at home & have run
 down aid to churches. Several years ago the
 20th. was very supporting but the thing collapsed
 because many of the men were going war
 than they were really able to do. Many of
 our churches have so dependent people on them

that they can not give 1/10. Fear also that the
pressure of S. A. at home may lead Ch. to relax
conscience and give little. Men too, do not
agree to the principle that the loan. Based on
principle is supported by the heathen. Why not?
Men too, can push too far idea of not taking
men out of their callings. The root of the
whole matter is that we should have men
of discretion and judgment who will do the
right thing - this is what the old men say. There
is sense in it. One could not expect more,
but we must make our principles so clear
that individuals are straight & not
in their own judgment do things contrary
to really sound principles. Whiting. What
is the idea of the work? To plant the church
overseas and wait or to spread them in
raising loans, establishing schools &c.
How does one get the first chur. developed,
by missionary preaching or by use of loans
& by building up schools. The Meth. here are
the most successful in this policy, to support our
good men when they can. Rose in Wanda

began his work with a man from our
 church here. So when Eng. Bapt. Union in Shanghai
 they took one of our men from So. & gave him
 \$300 a month. A great deal of the work with
 him done by men from Shanghai, Amoy and
 our own churches here in Peking. Home
 agree with paper but we are in danger of
 moving to the far extreme. We must now to
 seek most cautiously for a means. God
 views the world as one. He finds it one. And
 Christ. our same duties to Chin. churches
 which they owe to Amer. churches. We
 should view Chin. & treat them like our own.
 Chin. in just the same way as Amer. This
 should be our opinion. Our money must be used
 for good. We must have peace, order & co-
 operation of various. Must have P.S. not
 forced on them from without but ingrain-
 ed from within. Make them see it is for
 their good. Then in real charity do them
 abundantly & liberally. Have them do what
 they ought to do. Do what we ought. Can-
ningham. How much we. This object

over appropriate?

Dr. Whiting says they have never killed
a young woman in a heathen community.
50 years ago. Offered to give us aid 2500.9
mo. to any young Chm. man in a village
who would gather a school & teach Chm. books
& get rest of support from the people.

Cash. In an place 16 pins - 100 cash. In
next 100 = 17 pins. In taking 49 pins are 1000
cash. - but in 49 big pins - a strip, are
being deducted from 50 a bottom of strip.

Re Costman, he is not a spiritual man,
he is foolish and indelicate, rough and care-
less in his speech, not of fine, high tastes,
and of lower judgments - but apparently
without moral blameworth or sin. I have as
yet found much questionable but nothing
warranting critical stigma or judgment. His
highness immediately seems at best col-
lateral for good, but doubtful as on the way
it might for good as we can quite re-
tain him at least the most possible time,
Kauai later in the worst case that can be

made to him Avery says. Steps in matters this.
 Then wrote Boss & Brown wrote me to investi-
 gate. Then came Station letter to cast & per-
 Boss asks Mission to consider also. Mission
 opt. Can. glebe, Thorne who hotly decides
 for & is out & by to leave matters without the
 open rupture & quarrel in meeting. My opinion
 that Thorne is prejudiced and perhaps without
 good heart on his side. and which disposes
 him of Cast. then there is nothing to suggest
 of a violent action now but that a
 good talk with the parties & putting Calverton
 on probation will be best thing. His presence
 influences not the best. Paper available now
 but he is not so good as warrant violent
 judgment. Thorne's letter relates to 1. Foreign
 opinion of C. character. 2. Chinese opinion
 of C. character. As this Avery says & was the
 custom under old. to give the Chinese
 precedents & dispose. & to lead them out
 of dispute. have. Cast. adopted when not
 to do so. so that all in turn & to
 appear before. This agrees to Avery

against him. 3. C. views on missions &
 missionaries. Calls on a failure & despair
 after the mission. 4. C. relation to the
 mission & its members. Considers himself
 on different footing from others. Independent &
 arbitrary. Threatened to resign & sent to Pei
 ting. 5. His Chm. character. a. Resolute like
 "There is no hurry. They are only having devotion
 at exercises & so rather more than 7 mat."
 "I would not stick much in my memory
 in the past & was important members." "I
 haven't time to minister to the souls of men;
 their bodies are what can be attended to." b.
 D. C. has to say that he never wine. Aspires
 to be a Christian. He is too much at times.
 Saw Dr. Untch so. Mrs. T. heard him say
 that one to drink too much, he didn't
 mean to do it again. c. Vanity. Saw both
 the Station had ordered him to stop listening
 the 11th to 12th even for fog. Did not
 d. Humility. Used 150 \$ for trip to Japan and
 used some for exp. & building a private
 cottage at Pei Tai Hk. "Which are the 6

I had got a report of \$2400 or 500. To report
 to ask foreign patents to give him things &
 money for labor how to go to Russian.
 And he said he would \$400 for letters
 as soon as he paid over to me. 172 Dr.
 e. Book on "The Dance of Missions" & "Wise
 with the point of. 6. Medical etiquette

bod. Probe eightfold of other doctors so that
 they are all down on him. To them,
 recognizing his shrewdness, his kindness, his
 family love - though his influence was
 humble & humble. Whichever he did
 not use to drink regularly, & does not think
 he does so now.

When Miss H. came there were many
 girls who had bound feet. How all have
 unbound. As the girls who had unbound their
 feet. Her girls saw girls time. Some have
 stayed away because of it. The statement is
 unbound feet is diminishing. Miss H. H.
 says that out in country villages are un-
 binding. No more let schools in, requiring
 unbinding. No ABC. proclaimed us of

doesn't require it. Curric. is too long
 have two women as teachers. This great time
 to give a time to classes. the they mema
 igned the books. Give them Arith., Geom., Phys.
 Geom., Science Primer, Univ. History, the this
 Physiology, Astronomy. This Evidence of the
 the Material Arith. which is big leaves the
 children are not too Algebra. School a
 problem to be. Miss Newton of. a very ex-
 pensive method of working but occasionally
 it produces a new product. Better trade,
 a better new product. When are prod. of our
 own school. I am the scholars. The all the
 Bible a great many give very disappointing.
 Those who manage teachers are hopelessly
 swamped. Excluding Miss H. Salom, and
 including repairs which I have always
 taken not from repair app but from school
 appn. - average cost of school per pupil per
 mo is 1.96 the. at present \$1.50 (ad.
 for 9 mos. would be \$13.50 a year per pupil
 paid. The actual cost of food for mos.
 including fire was the 1.08 per person

Have adopted four children, so I support them
just as the parents are asked to do. - 2
taken a mo. for each. When I am well. Each
have a pie when they are going. Formerly
the men on board offer. We have got
help. by on at the house of the parents of the
children, then pass out into other houses.

Then say they can get printing done here
at a price much cheaper > at Ghyhai the
not nearly so good. Water - Calc. water.
As cheap - in a glass jar - each jar of
a water. Some say the water here is
much better. Use. to have the best of
the water elsewhere than at Ghyhai too expensive
here

Miss H. says they abandoned indentures
several years ago. Those who wanted to
break them would do so and others were
unable to have indentures meet obligation.
as the station saw many houses & roads
would come from Ghyhai proceeding. The
indentures bound for a term of years. can
cancel our marriage & pledged return

Sept. 23.

54

part. of aut. spent an education in
Coke & waving to be there. The bandmen
had no money even with which to repay
this & were forced to go to China
where children practically alone are taken
and not they themselves without formally
making it, it does no good to make it
so too it is displeasing to the Chinese and
objection to the missionaries.

Sept. 23. The steamer from Shanghai to Tientsin
stop running in early winter - for three
months - Dec., Jan., Feb. - the only way to
go now is a 6 days cart trip to Hanyai
Wai then so. No one ever runs out a
canoe in. Only on occasions the ones
run to Lijiao from Hoi. The same does
have open boat above Peking. But had
been down here.

Gen. says he is Treas. of the N. China Post
Soc. and that they give altogether over \$1500
up to \$2500 a year. to the ABCM
Press. which does in main only the Amer.
So. printing. Does not do at road work

a Thai nor as cheap unless freight is
be added in. The Toochaw people do cheaper
work than Thai but not so good.

On the way to the mts. yesterday morning
met some men skinning & butchering a
dead horse. Eat horse, donkey, dogs & all
here. - sick and all.

The dates here are like the Spanish gins.
The same was juicy and firm - but in
depth of the same like.

On the road saw a carpenter shop where
they had a wooden triangle with a box at-
tached behind. - cumbersome thing for 5' tall.

Yesterday morning took picture of a group
of students on way home from school. With
all this luggage in a cart. Also picture
of "The Restaurant of Heavenly Prosperity" was
a dry shop. The Chinese have a proverb "you
can not take white cloth out of a dry vat."
I never came out blue. This morning took
a long haired, shaven-headed though have
pale quiet shirt. Found first a beggar.
In "Luan Shui" can have 50 or more

beasts growling away. The paraphernalia
of the funeral were stacked up in the street
awaiting the time of it. One has a big thing
also as hollow as one of his legs.

Having given that the Presb. seemed to be a
ranged not prematurely and also from
the point of aggressive goat, ecclesiastical
form and past detail. If some of local
church. We ought to do the vital work rather
than leave it to money & other motives to
out. which are here and unpleasant in
the way, that in time the road will over
come the evil.

Answering Mr. the Presb. Teacher. Can.
appoint a teacher for 3 years for each
mission. Then for 2 years one teacher for
two missions. Get the best who are
engaged in missionary work of literary char-
acter to give a scale a certificate of lower
grade and an expensive scale of higher
grade who will give his powers to this
work, act as assistant in the liter-
ary work of the station a mission.

The long course of the mission extends over this year.

Discipline of delinquents. Delicats are required conference with other missions. Can not sweep ahead with hard, independent policy for the way, just drive out those who can be reclaimed gradually, and this provide also into other churches.

The meeting app'd. permanent committee on education and one on day depart to report before Jan 1. while the can on delinquents were continued to do the same of the conference with other missions.

Com. on Caltman - Wherry. Horie. Can. Tenn. moved to accept the it annexed the Behing station. Can. moved to adopt it. Tenn spoke then. Thinks he would vote for the recommendation to the station for its help to the Board but is not sure that they received this province, and does not like some of the terms of statement used in the report speaking of Dr. Caltman's acts as carrying out, trivial. Has tried to stated the matter by

Conference with Dr. C. and in other ways.
 without avail. Miss Weston. One that en-
 dored in sending to the B. without mission
 but we did by ordinary methods. Caltman
 Before mtg. had station over the matter
 I had not heard a word from any one re
 the cart. Last Aug. the station asked me to
 charge fees so as to make up for out on
 medical work. Then in Nov. they approved
 the cart and cut off the fees. I did feel aggr.
 later when the thing was brought up in the
 station meeting as it was I got so as to
 prevent trust of aggr. I think station knew
 in haste but I don't wish station accused.
 I told me to use cart & get cut off source
 of revenue for it. as to paying for my use
 of cart personally I am quite ready. Plan
 the letter in Aug. was not station action
 or a personal opinion of certain members.
Caltman. It was signed by all the voting
 members and prepared to be by the unde-
 signed members of the Peking Station.
A Cunningham. Our letter to the B. was a

letter of inquiry & a complaint. Some obj.
 that it was the latter. And, was that it
 was only an inquiry. A census to me
 was just to Dr. Cartman, but he can
 put it pretty strong. He acted hostile. Then
 it was a complaint but also a question as
 to whether Dr. Cart. was on same basis as
 other missionaries. Mrs. Cunn. It was Dr. C.
 who first suggested in the station meeting
 an appeal to the Board. Mrs. Cart. Dr. C.
 refused to appealing to Bd. was in answer
 to Mr. Dean's refusal to my request to
 let the matter refer to the mission inty.
 before appeal to the Board.

The resolution that the station was was
 carried on motion of Cunningham & Dean
 and as the res. was modified as to
 the failure to make provision for Cart who
 arranging it, the Res. is that, as an
 mission which opposed a currency
 and yet made no provision for it from
 then until end of fiscal year, res.
 putting the thing in the hands for the

new year.

Cult. says that if B.S. provides the cast it is proper that he should pay his portion of it. While it was provided for the Chinese & foreign patients he felt that it was an aim to use it for private use, but at other times if paid for by B.S. he also pay his share.

Some difference of opinion as to the mission's business action requiring personal payments for such portion of time of a person's service as is used indirectly, rather for private comfort or use. Having wrote it for a nice sense of honor and principle - which are used. But sense of honor differs. Mission asked for \$2.110. but this was evidently too much.

Conf. with Chou. leaders. "What do we aim to accomplish in our work?" "We are all saved by grace & aim to walk this grace walk. I want to know more of God's book and to best myself & tried others up." "I have been 18 years a Christian. I want to give the blessing given to me to others." "My

prepare to work for Christ in outside spheres &
 not remain in care from church. Hall,
 began his influence. "I loved from the
 devil & redeemed & my purpose to obey Rom
 XII, 1." "Main object to be in perfect harmony
 all churches should be one - especially the poor
 workers." "My purpose used to be to earn lots
 of money & live at ease. But a foreigner asked
 me - 'Don't you love the church?' That made
 him hunger for something better than money,
 rich. Now want to work. He is a poor
 teacher." "I stood long as the show myself
 for salvation of others but I am here
 here, would like to have inquirers' classes &
 schools." "Twenty years ago I became a chr.
 as to planting church, planting plan of in-
 strument better. as it is the money comes &
 it goes and the 2nd. people complain that
 there is nothing permanent to show for it."
 Can. say there is not much of it in the
 church. No people are satisfied & pleased.
 "To establish the church, foreigners & natives
 should harmonize in work. There should

convert the latter power, as to, as business.

2. How establish the church & make it as efficient as possible! "be careful in using the proper men, and not employing wrong men in office." "Ministry is of various kinds. Some of value for high use, some for low. or some to be promoted, some to be cast aside & rejected. So in church deal with imperfect bodies and do not cast off. Foreigners & natives should be faithfully work together." "When men of meaner class in and give to the ch. in being supporting as I wish, the members of the church are to be silenced. & as those be strong." "One of the most important present steps is that those should lead from which & bring no reproach on church or Christ." "The present office with ch. double. 1. Praying church. There are services in ch. known to ch. his action come of sure. Christ knows this. Ministers, do not. Boasting, travelers staying in church 2. Educate: Give spiritual education to ch. Present membership office & work.

Station as wrapped up in work. Had some
 real spiritual blessing in the church. He
 by words, as of late by & have nothing
 to give to new comers, while pursuing. So
 not have time to bring strangers & power.
 3. Two bits, a want of real bits. New com-
 ers have warm hearts & life but soon
 grow cold & drop off from service. Officers
 do not follow them up & bring them in.
 So in this church. Would prefer visitors to
 be dropped out of bits of people, then they
 are reach out to the world. "Can say this
 young fellow abandoned his post as long.
 in an unjustifiable way. "We should give
 pastors, people & co. no greater right to
 produce people. One man rather in to
 they the man inside stronger than to
 death. So they scatter. No vision among
 real workers. Men should study & so be
 able to feed, bring living feed. "When any
 man has service app'd. to him in church,
 he should prepare it a time should be a
 way of disciplining him. So he is assigned

to preach & does not to be showed as pre-
illed.

3. Day of Support. I passed the
principles - charity, can live on nothing.

"Yes. It is a matter of faith. Those who
have great faith can do it. I eat, not."

"Yet & of faith. However poor any man who
love will give. I know these men who are
free of love in a village & are laying aside
money for purchase of land for redemption
of debt. work."

At close one of the natives said "I have met
two or three Bored men. but this one is
the first one that went to the heart of things
in this way. The others talked about the
country & outside things. This one has had
a new way. He sees the direct and
straight way."

One said "Some foreigners said that the First
Church was dead. This hurt the people of the
church & moved them just badly". Another
"Let the church live & walk freely that it
is not dead. If it live still & motionless
then it confirms his words."

The men were all greatly impressed tho I was nearly asleep and they wanted to touch an iron. One of his own accord to shake hands. Got home about midnight. On way saw a little hedge hog - a real species of porcupine running away. It is one of the few sacred, nocturnal animals, weasels, moles, rats, foxes and hedge hogs. The people care for them and worship them.

The streets are dirt roads and stree. No young men roam them. No women are seen at all. But look at Toochow Road where foreign influence has been felt. The Chinese custom in operating is fine in this. The apprentices have to live in the shop eat & sleep there. Are not allowed to go out, can not drink or gamble & there are no women about of course & no licentiousness. In evening the boys are taught to read or can learn if they wish to do so.

The roads are free of dirt & there was no rain & a little. Cooled in the air. Compared to Col. Moley in Yunnan.

and met Sir Robert Hart. Interesting ride about
on way to Muir Westons - past walls, the
Forbidden City.

Dr. Henry says the turtle which venerated
is also regarded as a lacivious animal
& is a hideous insect to be called a turtle.
He. Can say to ask a man get in ship
to sail in an insect house it is an
implication that he is a turtle & a woe
so when a turtle is pointed as a well a
bump up on a ship it means "commit
to suicide" by saying "you are a turtle
& you offend me." "Forbidden Place. Go
away". So to point a turtle as a woe
& house is an offence at South Pole.

On way of interest to foreigners is to show
He to them as something is used here as
in Russia with house & people. Another
way in to call as a shepherd calls to his
sheep - as little women, who can blow
wind. My horse been terrified of me as
before "The foreigner will catch you" or do
then they discover that insects & being

Sept. 24

tomorrow we are only riding down
 Sept. 24. Had talk with Cartman. I
 the men used. all tools were down too
 30 lbs of weights & used not so other than
 having those. admit that he is too cap-
 able but does conscientiously do his work
 I think the number is mostly due to his
 education - but to see as a boy in this
 in work - he & his father were working
 at same time. I am getting trouble with Cart-
 man. I saw out of his leading father a tree
 when he asked for one of the Cartman's tools.
 in his kitchen. I gave him 2 lbs of meat
 as he does other men. Cart. of
 the house of. did not mean to pay & was
 not surprised when he offered to it &
 said out - 30 lbs for 15 units this explains
 is the Whitey's limits, for C. took no more
 of the. later and at end of 8 was. sent a sec-
 and the. I had here. I go to stop out of church
 mtg. because of private, and too men are
 kept in pay and in good standing. Stop
 from station mtg. because three weeks in the

favouring my. He's out going "Hale just the same.
 He. You think you are better & made out of
 with stuff than the rest of us. We're quite
 wine at parties as he's done but drinks it
 at parties where he is invited. Think he
 really saved Mrs. Jennie Lynn. After delivery
 Dr. Sinclair used a pair of dyed red nappe
 that had been used with a childless woman
 having irregular fever. He declared when
 she had them on the child's head that it cured
 her & delivered. Miss Weston expected that
 Dr. Haines by. He died & recorded. Then the
 general fever set in & Dr. J. gave up hope.
 Dr. C. took care & brought her through. Admits
 that he is doctor first: not never toed other
 side when he came out. My-journal went
 over the July 4. conference & dismissed them
 & giving him a good. I came here at the
 request of the Bishop's Station - and at the
 previous approval of Bd. Station & Bd. of
 Nov. & willing to try all possible of men
 & try to do better the coming year being
 & a professional man in the matter

of the and a time or by requiring to be made
 from prisoners. Treat this problem to
 relation of no. 2. 1. to prisoners
 in other positions & outside missions!
 How should it be graded? How much can
 be moved over it by station 2?

Left Campwood about 8¹⁵ & reached Lake
 on about 10⁴⁵ Passed the right side of Pe-
 king as along the coast. Batoum is was
 coming in in train & came by Standard
 on a wheelbarrow, driven by two boys
 pulled by a man at the front end &
 a man at the handle. The wheel pit
 the character of Pe. roads.

Two men with cameras saw at the station
 house came to see the train. I took them

Reached Tientsin about 5 - having got at
 12 & 40. Although not in a city stayed with
 them. He said a puzzle. No place for him in
 the mission and he has not ruled in
 - is recommended & to be why tried
 squares in house. With a no official
 task for it. Came out to do something

Sept. 25

70

medical man & not distinctly young. The
the need to improve, was dead, the more
report of the doctor.

Sept. 25. Left Tientsin at 12 M. Reached "El
Dorado" about 3. Am waiting now for it
to leave. Capt. J. L. Dooie, Pedigree &
Carroll with him. Former drinks too
much and has not been sober since he
came out. Pedigree the best of the lot but
he drinks too. They are all very interesting
men - but big & unrefined.

The Consul office told me that the "Air"
which we saw in Tientsin last week was a Nor-
wegian boat which had brought "great many
mischances from New York" - promising
and so the I thought he said "missionaries -
ay." So I said "Scandinavian?" "Yes all
the ones are Scandinavian. There is no
accommodation here for strange persons."
I was about to ask about the "mission-
aries" when he said the ship had brought 12
Baldern locomotives. Then I knew what
missionaries he meant! Are they?

Sept. 26

Sept. 26. Sunday. Quite rough this am and I was considerably sick. Then my bear shed & also came back. In evening reached the pier and rested upon deck.

The passengers are an interesting lot. One American remarked that it is minor to know the real situation in Japan. That to be trusted. A Jap. merchant contracted to take goods at a certain rate. When goods came the rate would be too low to do. Hence he refused as the price had fallen below his contract. Jap. agent applied him back, the passenger "as he had no right to make the man lose. Foreigner asked "if the price had now risen I have agreed to deliver?" "Oh that case is not upon us."

The foreign insurance Cos. are water and the Nippon Yusen Kaisha boats soon when they have a foreign captain & ship. Foreigners. Shows how much capricious the Cos. have in Jap. papers.

We are anchored now at 9³⁰ PM.

Sept. 27.

74

Sept. 27. Rose & I reached Mrs. A² at 7¹⁵ found to our delight Dr. & Mrs. Kern here.

Our early morning ride delightful. In the poverty of China came out clearly. A poor man was picking the weeds of the top of a mud wall and putting them in his basket. In the fields the poor, green toad the women were washing their clothes. In the fields the farmers were at work. preparing the soil which they break up not into clods but into finest granules so as to utilize all the power of the sun.

"The great thing about missions is that they have taken bases and intend never to let go. Do you want the people of Beijing? Great? They care so as all that you. There are thousands of people in there. //

Impressions: 1. The complexity of the mission work. 2. The need for science of it. 3. The openness & character of the mission. 4. The unity of the world.

Point the most significant thing in Peking
 is this. When the Chinese ruling class has
 free power, there is not one single sign
 of progress. In Peking & Korea the signs
 of progress are all in the capital but
 everywhere else everywhere and in the hell
 of the ruling class. In Peking & Korea what
 leaders of progress there are are away
 the upper class. None so much here.

Other days the road to Janyu is the
 most significant thing to have been
 stones on edge, road overturned, with
 fat deer, hundreds of carts loaded with
 sheep, ducks & turkeys. This road has
 been so for years - centuries - no hand
 has been lifted to improve it - but the
 Emp. has a little toy road - rail road
 in the Forbidden city - does not get
 there but has soldiers draw the train.

Pitch of the river. In this century as yet
 cannot water naturally. It is lucky to
 have for the sake of salvation for them
 school. Means the common people have

sufficient sense of the soul evidenced in an-
 other border, transmigration, hell or, to
 trouble them to refer to an agreement
 p. 7. plan disease of body in hospital to
 disease of soul. Can present agreement of
 sin & punishment and mediata - the
 Chinese have never idea of mediata in
 this own life. Every. have two papers
 on Sabbath to be at same old point to help
 them. & on the week day to reach heathen
 in the village. When there is a good faithful
 man in his own village we don't take
 him out on salary hire. Usually an hour.
 has 10 ctm. points. Fitch would more de-
 sires help for supervision. Water is wait-
 ing to put native mission & ministers
 ahead. I see Chinese & native supervision
 but diminish support. Ex. teaching & prob-
 lem. No schools have trained by who
 are fit only for employment of missions.
 We can't employ them. What shall we do.
 Teach Eng. & so open other employment for
 them or modify education. So that they

can fit into native life. I don't want an
 American of the church. and walk over them.
 I have objects to show buildings and
 missions as proved that the work was
 more and to native, the mission
 more on. So we want Eng. for other
 commercial matters. only want to go
 out to take and raise money. Think
 Eng. teaching is bound to come. Only
 question is, How the time for it come?
 I don't think history of India & Japan shows
 a stage of missions inevitable requires
 but I point out that that stage was due to
 rapidity of the movement. which was
 made put with him. The work goes
 wherever there is a great power
 you is in mission. The officials are
 of the people. I have told me to
 guard the provincial school like
 a pawn or pawnshop - no solid rep-
 resent maintained as in the Indian
 union where he puts $\frac{1}{3}$ of our money.
 Mrs. H. not sure that present demand

for exp. was continued. As one in hair
 & then actually died away. Talk of
 had great removal among the others - who
 have had knowledge but need spirit.
 Does not know that they have needed
 an extension of policy in British fi-
 nance. Make progress toward S. I. road.
 things are valuable. I go to a hospital
 as "requiring the red god. Let want to
 put off the live dog." When T. left China
 there was a difference of opinion between
 E. W. Montague and me of means. W.
 thought opposed to use of means. R. M. later
 undecided for a time & then came down
 thought with W. Montague. I go hard to push
 down Nat. colonies when necessary as
 putting such big ones. Let had to pay
 them so far above level of their people.
 wd. like to live on basis of people but
 can not do so. - can't live on native
 food or stay out here. When we live
 as we live. as there are many into
 one food. but didn't count. No people

before to 7 or 8 stations. Water was and
 Chelant been in order to press on to
 postons. Water used in taking before
 away from stations. The before are in
 the main supply by the Russian - i.e.
 the loaded men. When I get are used
 just depending on Russian Bo. of
 P. having postons supply & character
 two not depending postons to contribute
 to this. Even. Think the Nat. Alms are
 too poor to go out on preaching tours.
 Same when before getting churches. to go
 out at Lendene when work is slack.
 As to paying Gov. Sec. of Nat. Alms. think
 them are in the salary - have to adjust
 extra. When a worker comes from a
 near find do not pay his expenses. Think
 that the Russians pay them for long
 journey. such as to Soochow. Working

The Russian men quote a quotation
 at Uvinn's plan & get his methods as
 improved into all they do. Many of
 them have not read the "Method"

and do not know what Kevin heard & what he did not hear.

Peking Pile School. Of the 35 girls, 26 are from Chiu. house. 23 are active. There have been 6 graduates. One is dead. Was wife of teacher in Boy Boy School & did Chiu. work. Another is wife of one former pastor of the 2nd Church. She does medical work in Tientsin. The other 4 are all engaged in active Chiu. work. The others who did not graduate are now married to Chiu. young men & doing good work in Peking. Some of the girls now in school are from brother houses but they are all Chiu. & are moving Chiu. Miss G. believes. The record of girls who have been in the school from the beginning but more than 500. Does not know how many of these have been from Chiu. house. No one knows how many Chiu. are leaving school as the graduates are Chiu. Last year the 780.44, - for instruction & 135.60, for food 431.91, fire 106.40, 4th-

vault wages 50.60. Repair 21.70 other
expenses 34.23.

Peking Boy School. No. from Am. homes
34; No who are Ch. 19. No. of graduates
14 - one pastor of 1st Ch: another has formerly
pastor of 2nd Ch. now in the ward: the
former medical evang. - failure: the
failure; the dead - noble God: the leader
of meth. mission workers; Ts'ui - good,
keeper in Amoy: how, under discipline
for crime: how present medical help,
his present teacher evang. school: him,
teacher of Mandarin; Coker son, dead,
noble young man; Huan, evang. keeper.
- Horns wrote this for me. No. who have
been in Pan beginning do not know
no records kept at all. Cost of school
last year 34.906.62. - Instruction 192
Bo. of gen exp. 714. Amt. recd. from stu-
dents 44.50 34. Ave. attitude last
year 40

Wm. H. Laughlin of Camb. Pres. to
Hagan and his new mission - 40

Sept. 29. 30.

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to pass them - let them go slowly.

Matter on Persecution. "One of our hardest duties is to combat clerics. to prevent to persecution & extortion. It is very difficult for one that has been through treatment to combat one who, surely, tries to endure his trial. In requiring help we should be very careful not to give a false impression of lack of sympathy. I have observed that about the worst thing that could happen for the people of the capital is to have a persecution case taken up successfully, the persecuting party benefited. It is almost invariably the end of the trouble in that neighborhood at banking time.

Sept. 29. Reached Mayphai at 3 and in evening I spoke to Mission on June. Very weary. Almost no sleep last night.

Sept. 30 spoke to Mission on "I came to cast fire on the earth" and then the business session began - at 10 AM. Mission voted yesterday to ask Rs. to let Forest Service receive money

without trenching, to the sum of \$10000
silver for Hsichow and \$5000 for Mouhai
also silver.

C.C. mission adheres to last year action
to purchase two ministers & a male
train of service in same case. As to
renting the new permanent the
for to keep the building necessary, the
but only in case of before & after ac-
tion to provide their own property as
soon as possible. Adopted the best Indian
rule to support & Chinese organization
as to purchase teachers about fifteen for
as for teaching, writing & preparing cate-
chismen! as as to do this? As to
med. ministers of the mission & our
people pointed out that in Hsichow & Mouhai
we have to depend on American doctors
as the mission doctors are expressed in
their work & so not wish to take on
such work. As to S.S. in teaching the
people now take care of the churches.
Mission advice now say demand, en-

service and general education. Mission
 adopted very detailed blanks as to be
 used by the churches or in applying for
 mission aid. So do it the Presbytery and
 in so doing, it asked quite a question,
 viz. whether or not we - as strict
 as to S.S. moved also that heights churches
 desiring pastor arrange for their par-
 tial salaries without reference to mis-
 sion rules which then having their
 whole application the to Presbytery. by
 use of blank already agreed upon.

Report on Pres. 1871 B.S. rules for Pres
 provides for Can. of the Free Church,
 High Church missions. This rule
 never perpetuates not in substance
 now. The B.S. new manual provided
 that the Board to certain mission Can-
 tal. Mission Can. do no clear idea at
 all as to relation of Sept. 1. Mission
 Can. or Pres. also that Titch sent the
 new answering the B.S. key inquiries
 without showing them to mission a

We can see individually the re-
ports asked from 50. As the mission
board reply. Hoston of the answers
& given were not complete.

Smith wants to have the rule:
That each of our mission board does
an ed. can. without whole approval
no work from any member of the
mission to be printed or mission a
press should be printed. He
ought to have power to print such books
from the press a normally. Such
books to be put into stock & sent to
members of our mission at cost

Houston of the press is a great
intelligent, or modern, business like
business. Has set up as a Print. Press
but our mission get no special ad-
vantage now at all. But we get it
into the with work as Print. press.

Houston. There is better to be Press.
We do not want to appear to do in
central area it as a mission.

W.B.D. rule in manual was adopted without our previous vote in view. Our votes were to see China maintain good ch.

Crozier. Want cheaper books. We shared the vote very much lit. out of our own pockets at a profit to the B.D. The Pres. W.B.D. does a great deal for us the the Pres. - giving us goods provided us without charging us anything.

W. J. Smith. We shared how rules but 1. Give Pres plenty of room & latitude 2. Show how at head of Pres an ad. man who is in touch with the mission work. 3. Don't try to make Pres a money making institution.

I ask whether Mission wants the Pres to be developed into a denominational agency more or to have the common interdenominational work the effort. To whom - I say lauder. Houston - Our committee inclined to the lauder. Smith - Wants but develop the former more & put its advantages

at the departure of the Pres. mission to
 China. The printing business was all
 as scatter for books & collect their cost.
 There was a book store for im-
 printing books, literature, stationery &c. & for
 me to do it that for. In Intash. one of
 the 5000 pages output of Press, Pub. needs
 org a line. There outside Soc. the Pres.
 Assocn. Educ. Assocn. where we saw
 ever seen men in leaving the Socn.
 by. The difficulty between our Com & the
 Press was that a refusal of Fitch to print
 a book from a notice of one of our stations
 which would cost \$6. because there was no
 money. That of the Fitch was around a
 note asking approval of the publication
 of Stein's vocabulary at a cost of \$100.
 He was an important preliminary.
 There is to be not an open or a true
 meeting but it is into business words
 we put no longer now. I was misled.
 In Int. he asked to print that because
 there was so many orders for it. from

as only

Educational work. I ask, what is
our aim for the schools - the poor, freed.
- as to be made college or as a tool.
2. What are we training these boys for.
Forbears 1. The ante theod the cell.
our policy. How much changed. 2. I
would educate only boys for mission
employment and as a rule all who have
turned out favorably have been employed.
Heaven. I would do only wage. Education
work. Let the churches at home do project-
ing themselves on the heathen would with
all their institutional good & bad. The J.
Pieris as increased because the Ch.
at home doesn't know what it wants
to do here in India. Work or sympathy.
The men who came out here the same
idea. The Ch. at home wants us to
preach, philanthropize & civilize. The trouble
is that the Ch. at home & men who come
out from it want then by this as
right hand money for them then. If we

have only poverty & paper money from banks
 let us preach & give Christ thus & the
 Ch. would be led by institutions let
 it, say let it lead ^{the} people at us along to
 counteract the harm that such men do
Moreover China must be reached by the Chri-
 stian and so we have schools - justified
 only by their evangel. aim but our trouble is
 that the men taken out from them into
 our missions are mechanical men. We
 do it in Ningpo. How else how is it
 that we have succeeded in building up
 good schools here and not churches? I
 suspect the road is an error of the West in
 method. As to Pres. Wood. His aim was
 to be that each boy should be taken into
 mission employ. when he passed the
 the school. that abandoned now. The
College. When it was decided that the
 Hychow School should be the highest the
 sons of Ningpo & that. and that the
 school was not formed. Hychow can't
 be the college to which we look forward,

He has look toward support in H. Chow
 & especially having, large schools. Can
 look into the little groups, so as those
 have several schools. Again the radi-
 cal solution is in the organization at hand
 of Boos to aid schools & colleges here.
 Our Bo. has too much on hand & more
 will be given if another Bo. ever appears.

It was voted to instruct a committee
 to publish a Presbyterian paper. The
 financial responsibility to be borne by the
 Pres. and the expected Can. of the central
 China mission have control of this
 was ruled this as not very desirable
 - no discussion at all.

Houston moved for an emergency fund
 of \$100 to be granted by Boos. I asked the
 committee about this and Houston with-
 drew the motion.

Educational Conf. Matters Our aim the
 same as that we ever wanted to give the
 Indian people a real substantial
 education - to prepare them for the duties

of life. To make them leaders of China
 want to prepare them to take position of
 leaders in the church as have understood
 for an educated minority. Above all we
 want to educate for China. As to 1. I
 have not been able to get at the heart
 of the mission in this matter. From
 go the Hsiao School up to the head
 of the leading school of all. Then later the
 mission without Hsiao's report upon
 new building & last year called school
 "College" & merged new of buildings.
 Think that no such institution can meet
 the present needs of the mission. As
 have the apparatus & instructors, the loca-
 tion, the advantage of location in the
 border between the dialects. As we
 close to the Mandarin and all the
 dialects are known there and they
 can as the students can easily pick
 up Hsiao. Then too we have the only
 by the school here have also native
 of the place - all Chinese including Chinese

teachers. As the other gets 5 teachers, are
 graduates of the school, Patch. He want
 to give a good chr. education to all
 fit men for the ministry as well as for
 secular life. Would make 2 bgs Chr.
 women. He has 7 yrs come hope to
 make it more advanced. Hope. Our
 school the project the distinction between
 groups & educational work not right. As
 our work is many. Here the women &
 asked for schools was that the open for
 10 years our station had no teachers
 men for our work & as far as we
 not men from other station. Has
 no day schools but we were unable to
 convince the union. Bgs went away to
 learn trades & were out of our influ-
 ence - often not allowed to come to church
 house started with 3 children bgs that
 have come from that class. He wanted
 to continue day schools they bgs say.
 The idea is to advance teachers & do
 as good work as we can, complications

with So. Pres. have detained us in our
 growth. Houston as to aim of school for
 pupils - harder harder to aim. Want
 our boys to be able to take care of them. Pre-
 per power. School was started to train
 Chrs. values. as church increases not as
 boys & girls. families can be trained into
 church service. I would not consider it a
 desirable result if all the boys who went
 through our schools became preachers. I
 should suspect that they were preaching
 men. If of all the men are raised up as
 through leaders in ten years as have done
 so. Then too education is coming into
 China. If church does not do this the
 work is defeated. As never said of men
 who are with unbogged minds stand
 out before countries as acknowledged
 leaders. yet later men leaders of the church.
 But we must train them to make their
 own living, independent of the church.
 Not to give a college education. Such as
 we have at hand. Yet fine spirit

The right sort of readers must be
 there until they are 20 years old at least.
 Aren't we to decide until then. When we
 decide we want men who are East
 Sounding. As to relations to the West
 are the Hchoes should be made college
 first and are not ready to be working
 on some college yet. But I don't expect
 our boys to go to Hchoes, the I want
 West. We sent out letters 3 boys. One
 went to West. One to Hchoes, one to
 Hchoes. This is not good for \$1. a year
 but always complained that he didn't have
 enough & not have much and come back.
 If would it go there, we fear. Only action
 is at present to keep them, give the
 same, more Bible &c

Action is paper this "Resolved that the
 mission authorize the Press to publish a
 denominational paper for the Presb. Church
 in China & assume financial control
 of it. That an editorial can. Committee
 of Dr. Taubman & Smith & Messrs. Judson

Hague Houston the Sept. 8 Press to effect.
 who shall provide for the editorial control
 shall correspond with other missions of
 our own & affiliated churches with a view
 to securing their cooperation in this enter-
 prize."

Educator. Houston. Schools are growing. We
 can not make them. Scholars are so when
 they want to go when they have time when
 they can go. Nothing grows. Rules can't make
 or prevent. It is our boys want to go away
 unless we help them to go. There are 6 & 7
 years of travel and such support must
 at home. The school exp. would pay in the
 home school for them. Think we ought to do
 things our school. Tombston. At Tombston
 it was agreed for per - campus deliberation.
 The time passed to an entire college where
 the card given to our ministers to let
 education. Can't give in H's view as to
 square. I believe in having an entire
 school. Houston. I think the only action
 at the Wash. meeting was that we

our schools have been given
 by which have prepared the boys for stu-
 dents of the college. Mr. Tain. whether the
 boys are willing to go to central school
 depend on their teachers - whether they would
 them to go. Master. & central school has
 comfortable buildings & the boys are go
Smith. I was in Logos school. where I
 saw boys to which the Sept of the school
 wouldn't admit trip to see & over
 could had not been admitted as before
 at that time. Don't incline to central school
 given as hard & fast lines. There is need
 of a chh. education here. want teachers to
 be educated, work. be give a chh.
 education to facilitate an better education
 but I don't whether this is the duty of the
 mission Board - unless for the children
 given they should be required to do all
 they can themselves.

a proposal to ask Bd. to join with mission
 in asking money to enlarge Bd. to 300 and
 to divide have paid into quarters and

have a small meeting there during year.

Cut. Hychem people said that g'ter all their cutting they had \$600 to pocket, \$100 each. This is the way the have paid their work. This people have cut day when they could easily do so but are not cut when they are not obliged to do so.

The Report of about. to change prices year was referred to Exec. Com.

Question arose here as to meaning of Manual rule to \$100 limit to surveys expenditures for property. \$42 or 52

g't Mr. Fitch - g't. a copy of the Reports of the Bd.

From g't was here have in South from Mrs. Bailey who g't there in no room there for 3 doctors. - B. reported as g't 2 cases, showed to describe but again think if \$200 is allowed for Mrs. B. dig. elsewhere in South at our disposal the case is satisfied. This dig. was also from the position of Bailey house & the contract with the g't. ladies

Westwoodson got me told me at tea
 that the whole agreed with the cautious
 policy in baptism or "the slow work
 in the best, the object" R. Starnes said
 he had had no opportunity to study this
 time and did not take time - spent
 all his time in work. & Bible teaching
 work - leaving the study of missions to
 others. He said Starnes learned some things
 so obvious to them that Mrs. Pearson can
 & give reference 100 or 200 Bible conv. Mrs.
 Walker agreed. They agreed with my views
 as to policy & say that leaving things to
 each individual makes more gospel
 and clear principles outlined and that
 ministers - having of their missions in
 their hands they can act. So that in their
 missions much work will be done because
 of men waiting to step off in work in-
 dependent sense. Would the have people
 and hear their views from C. M.!!!

Hope asked me if I thought there
 were too many schools in C. M. right

Oct. 1

On getting to the docks, I told him I
was not sure of that but I thought
the education was not as far de-
veloped as it would need to be with
three times the exp. work. I was that
the secret of the exp. work was de-
veloped as in Bygone all the men seemed
to be working in it but when it got
down to that having patience to wait
the work into edue. work.

Patch says boys 40 boys this year.
The new ones pay \$3 a year each. The
boys have exp. from 1/2 to 1 hour a day.
There are can take. Exp. trip a large
prop. of boys who are not other cos.
give the experience to Chas. boys of the
can. Exp. are coach this way. Put in
boys now working.

Oct. 1. Spent day in clearing up. Had
opening session at Mayhew Presb. Ch.
In get. saw the place. The story. As
they want a 10 year term of service
but can't get more than 6 or 7

average at the most. Also have trouble
 with the men & women who many
 are paid - on the 7 yrs. service - the
 other 3 or 4. When furlough. They can't get
 the leave furlough down to a pro. boat
 to get almost never succeed - possibly
 because of some delay. The mission is
 going in spring. Returning in late fall.
 Think the mission as comparable
 could for at any - taking into acct.
 gentle school - care of children in the
 for free, extra grants, shipping about
 free & boarding etc. Carry a stock of
 \$20000 a mo. Last year passed \$3000
 the Queen acct. line. The home & do.
 27c beside the on the public school
 had some things. Have 300 mission-
 are regularly on their peak. Paid with
 200 more while at any time to pay
 on it. 200 more are supporting it.
 The Associate mission - Swedish,
 from of Sweden, Amer. Scandinavian
 work the. Other which involves

Oct. 2.

the funds freely - last half year about
8000 Jln to Am. Sav. & Invest. & 4000
to other. Some had 50 or more
members. Good people was on board
on & doing well. The mission is
how to subscribe to the principles of the
League in ag. district & receive help
4000 letters a year from the mission &
customers there are. What a noble device
the de'are scheme is! How it encourages
spiritual life.

Oct. 2. Mrs. Vautchaich told me
last night that they had room crowded
for 120 inpatients in the week & 100
women in women's hospital. Sufferers.
Read about 100 a day. How are the
city 90 members - 20 schools saw a
few county Bdy. schools.

Sailed today at 11 pm for Hong Kong,
1 pm morning on the Empress of
Japan.

At Chin up how have affairs between
men & women in church.

Healy says one of the best rewarded men
in Peking told him that it would cost
of \$500000 gold to break open the
China. That much in value would
give a man the ruler. Then Gao'an
wrote this way. When he saw of T. Peking
he sent out 800 clucks from 30 to 2000.
He with his PRC.

Recently a friend in Peking who re-
fused to worship the emperor's tomb
decided the emperor's tomb was
reported of his mother & walked into
a room to be fed but kept there until
death. He was reported in Peking
papers.

Mr. Parker says that this ed. has
been overdeveloped. He expects to change
policy of that coll. Old Exp. system was at
reporting. Want to keep it but make
it better - only teaching Exp. want to push
this way. Work more hard.

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